THE TRYALL of a Christians syncere loue vnto Christ.

By Mr WILLIAM PINKE, Master of Arts late Fellow of Magdalen Colledge in OXFORD.

Ὁ ἐμὸς ἔρως ἐσταύρωται. Ignat. Ep. ad Rom.

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TO THE

HONOVRABLE

and truly Noble Lord, the Lord GEORGE DIGBIE, *Sonne and Heire of the Right Honourable the Earle of* Bristoll.

Right Honourable and my very good Lord,

THAT I haue presumed to present to your Lordships Patronage these few Sermons of a deceased worthie friend, it is not so much the acknowledgment of those great favours and noble respects wherewith you were pleased

to grace Him, and since his death haue vouchsafed to extend to me your vnworthy seruant as a due consideration (if in Dedications matchableneſſe be to be regarded) how properly and peculiarly they doe belong to your Lordship both in respect of the Author and the Argument. The Author was one, whom, for his singular dexteritie in the Arts, depth of judgement, sharpneſſe of wit, and especially his skill in languages, Hebrew, Greeke, Arabicke, you were pleased to make choice of for one of your Readers during your abode at *Magdalen Colledge* in *Oxon*, in which time you

ſo obliged him by the abundant teſtimonies of your good affection to him, that He oft profeſſed to mee how great and iuſt an intereſt your merits claimed in all his ſtudies and labours. This which you here ſee is but an Eſſay to ſome maſter-peece which you might haue expected, if he had lived to finiſh what he attempted in the Greeke Antiquities, and obſervations on the Hebrew Text. For the matter, it being a Theame of the weightieſt buſineſſe in Chriſtianity, the ground-worke of all; which if it bee not firſt rooted in the heart, all other our concluſions and ſpeculations in Divinitie will

bee but like the building a Castle in the ayre, and may giue the soule content perhaps, of a rare speculation, but cannot of a powerfull, experimentall, soule-quickning, and soule sauing Religion: The Argument, I say, being such, as I could not harden my selfe against the requests of some who desired the publishing thereof for the good many soules might reape by it, so neither could I thinke any, fitter to Patronage a Theam of piety, than one who shewed himselfe amongst vs, both a Patrone and an example of it. I would be as farre from flattery as you are from the want of it, and I would

would not, you ſhould looke your ſelfe in a falſe Glaſſe: overweening in any man is a thing that expoſeth to ſecret contempt, whenſoever the weakneſſe ſhall be eſpied, but Great men ſo much the more, by how much they are the more obſerued, and haue occaſion oftner to come vpon the ſtage. You remember what manner of man he was, ſerious in his ſtudies, devout & ſtrict in an holy converſation, the things you loued in him, and imitated: A ſingular Omen, when Noblemen begin betimes to bee countenancers of goodneſſe and Good men: ſo perſevere to doe like a good *Obadiah*

1. King. 18 * : the Church ſhall bleſſe you and God ſhall honour you, * *For thoſe that honour him, he will honour, and them that deſpiſe him he will cover with ſhame*, either by bringing on them ſome notable judgement, or by giving them vp to ſuch headlong courſes and filthy vices, whereby their honour ſhall be ſtained, their eſtates waſted, themſelues and their poſterity ruined (it being not vnuſuall with God to puniſh men by their owne devices and ſinnes wherein they delight.) And ſo doth your Lordſhip perſeuere to doe, I will not load your modeſty with a ſlender report of your owne worth:

1. Sam. 2. 30.

What

What perhaps I ought to ſay, your Lordſhip may gueſſe by what the people doe ſay of you, and what I ſhould commend vnto you (if I were able or worthy) by what the world expects from you: I knowe there is nothing more vaine then to liue by opinion, by what men ſay or expect; opinion is but an ill rule and gouernesse of our liues & actiõs (another mans meaſure being too long, or too ſhort for me) yet this vſe we may make of it; when men begin to applaud and take notice of that which our ſelues haue the greateſt reaſon to ſtudy and affect, it may ſerue to raiſe our vertues

to

to an higher pitch, than our owne privitie could lightly bring them, the loue and practise of any good increasing with the acceptance it findes abroad: But I forget what I haue in hand, I close all with apprecation of all happinesse to your Lordships: the God of *Ioseph* double vpon you the blessings of *Ioseph*, * *Blessed let him make you for the precious things of Heaven, and of the deepe that coucheth beneath, for the precious things of the Earth, and the fulnesse thereof*, but especially, *for the good wil of him, that dwelt in the Bush: Doe worthily in Ephratah; * and bee you famous in our Israel:*

Deut. 33. 13. 16.

Ruth. 4. 11

The

The ſeeds of Virtue & pious education wherewith your tender yeares haue beene ſeaſoned, let them budde and yeeld their pleaſant & wholſome fruit in their ſeaſons. I ſtill treſpaſſe. *Moneo, quod facis*

Spondes digna tuis ingentibus omnia cæptis.

Virg. Æn. 9.

Shirburn. Iul. 7. 1630.

Your Lordſhips

humble and devoted ſervant,

WILLIAM LYFORD

TO THE READER.

COurteous Reader: I here present thee with some peeces & fragments of an intire and iust discourse intended by the Author, concerning that vsefull and worthy Argument, the syncerity and triall of a Christians loue to Christ: It was the glory of the last age, that among other miracles, God blessed it with the resurrection of Learning, it being a time wherein lived and flourished

flouriſhed men famous for learning and pietie, who ſent abroad into the world many large volumes for the vindicating of Gods true religion and worſhip from Barbariſme, Error, and Superſtition: And 'tis a part of the happineſſe of this our Age, that (beſide the ſame truth ſtill maintained) it hath ſent forth many famous Treatiſes concerning the nature of faith, the power and practiſe of Religion. Amongſt which, this would not haue beene of the leaſt note, if the Author himſelfe had liued to finiſh it: A continuation and perfecting whereof I cannot hope for from others, much leſſe dare I preſume to attempt

it

it my ſelfe, as euer loathing that ſolœciſme,

Hor. Art. Poet.

—vt turpitèr atrum
Deſinat in piſcem mulier
formoſa ſuperne.

Take therefore theſe Sermons as they were delivered & left by him: What is done in them I had rather ſhould appeare to thy iudgement in the ſerious reading, then from my opinion of them: onely let mee intreat thee to read thē with the ſame ſpirit they were written (for that's the way to profit by other mens workes) and content not thy ſelf to trifle away ſome odde houre in them, but reſerue them to ſome of thy moſt retired thaughts and ſeuereſt

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meditations, ſo maiſt thou by Gods bleſſing finde ſomething to ſtrengthen the aſſurances of thy hopes by Chriſt, and to encreaſe thy future care and loue to ſyncerity. In which reſpects, if they profit any into whoſe hands they come, I ſhall the leſſe blame the importunity of ſome who for that cauſe earneſtly deſired them, and the leſſe regard the cenſure of others, who may haply miſlike the publiſhing of them. As his converſation was ſweet, ſo is his memory pretious, to me as to any other: Neither can I thinke it any way ſtained by this ſervice of loue, wherein I choſe rather to giue life to ſome things of His, than that al

ſhould.

should die with him. All the good be thine, & all the Glory, Gods. Farewell.

Thine in the truest Bond.

W. LYFORD.

1. Cor. 16. V. 22.

If any man loue not the Lord Iesus Christ, let him bee Anathema Maranatha.

Saint Paul being now to close vp his Epistle to the Corinthians, & hauing thus farre vsed the helpe of a Scribe is willing to giue them the farewell salutation in his owne hand-writing: *The salutation of mee Paul with my owne hand*, in the verse before my Text. His salutation in this as in all the rest of his Epistles is a solemne Apostolicall benediction, wishing them the grace and fauour of God in Iesus Christ in the verse following my Text.

But

But now knowing too well how many false brethren there were at Corinth, who were content indeed to professe Christ for some outward carnall respects, but did grossely dissemble with him in their hearts, least such should misapply this comfortable salutation vnto themselues, least such dogges should imagine these holy things to bee giuen them, he salutes them after another manner, and prevents their presumption by this terrible, thundring execration: *If any man loue not the Lord Iesus Christ, let him be Anathema Maranatha.*

The misery of those that professe Christ for outward carnal respects.

This Text is somewhat obscure by reason of the strange words which are in it which (setting aside all curiositie) I will vnfold as nakedly as I can, that I may in few words lay open a plaine way to the sense and instructiue matter of

of this Scripture. The word *Anathema* is a Greek word: in English it signifies *Accursed*: The words *Maran-atha* are Syriack, and signifie in English, *Our Lord commeth.* That the full meaning of the holy Ghost in the vse of these words may more clearely be conceaued by you; you are to be aduertised that in this Text there is an alluſion vnto the Iewish manner of Excommunication which was twofold. 1. The first kinde of it called *Niddui* was onely a separation for a time, commonly for thirtie daies from all commerce or societie with any man within a certaine distance. This is thought to be that which is called in the New Testament a casting out of the Synagogue. 2. The second more severe and terrible then the former was, when a scandalous offender with curses out of the law

The interpretatiō of the words *Anathema Maran-atha.*

The Iewish manner of excommunicatiō is twofold.

law of *Moses* was in the publike audience of the whole Church, without any limitation of time excluded from the communion of it. This is thought to be that which is called in the new Testament a deliuering vp vnto Sathan. This in Hebrew *Cherem*, in Greeke is called Ἀνάθεμα, which word you haue in the Text. This *Anathema* was twofold. 1. Simple when what I haue now mẽtioned was performed. 2. With an addition, *Anathema Maranatha*, when besides all other maledictions out of the law they added this clause, *Our Lord commeth*: By which forme the excommunicated person as desperate and quite forlorne, without all hope of pardon or restitution, was left into the hands of the Lord to receaue from him an heavy doome at his comming. This then being applied vnto my Text

A twofold Anathema.

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the ſenſe runnes thus: If any mã loue not the Lord Ieſus Chriſt, let him be accurſed and that in the moſt deſperate manner, expecting due vengeance from the Lord when he commeth ἐν μυριάσιν ἁγίαις, *with his holy millions to execute iudgement vpon all, and to conuince all that are vngodly*, as it is in *Enochs* propheſie recorded by St *Iude*, to which this laſt degree of excommunication *Maran-atha* (or as the Syrians pronounce it) *Moran-etho*, our Lord commeth may probably ſeeme to haue ſpeciall reference. If any man &c. By any man vnderſtand any man that liues in the light of the Goſpell, that profeſſes and thinkes himſelfe a Chriſtian; for to ſuch St *Paul* directs his ſpeech; if any man thus qualified loue not Chriſt Ieſus let him bee accurſed in the higheſt degree. It cannot bee expected

The meaning of the Text.

that

that such as sit in the darknesse of Gentilisme should loue that Christ whom they haue not heard: and therefore albeit their case be lamentable because they heare of no Saviour, yet sure theirs is farre more fearefull who heare him daily preaching in their streets, and take little notice of him, but neglect him and trample him vnder foot. *If any man loue not:* some imagine an Hebraisme to lye couched in these words, *Loue not*, supposing the sense to bee, if any man hate; and indeed this is the sense, but in my weake iudgement the conceit of an Hebraisme is needlesse, seeing that as our Saviour tells vs Luk. 11.23. *He that is not with him is against him*, and questionlesse, whosoever professes his name, and yet loue him not, hee hates him at the very heart. But if my coniecture deceaue me not,

not, my Text may receaue excellent light from Epheſ. 6. v. vlt. *Grace bee with all them that loue our Lord Jeſus Chriſt ἐν ἀφθαρσίᾳ, in puritie or ſynceritie.* I ſuppoſe thoſe whom St *Paul* curſes in my Text to bee directly oppoſed to thoſe whom he there bleſſes; and ſeeing to the Epheſians he bleſſes thoſe who loued Ghriſt with an vncorrupt, vnmixed, vnfained loue, it's likely that in my Text he beſtowes his imprecations vpon thoſe who make great ſhewes of loue vnto Chriſt with their mouthes, but vndervalue and deſpiſe him in their hearts.

The Text being thus explained (not to mangle it with an vnneceſſary diviſion) affords this materiall doctrine. Whoſoever hee bee that profeſſes himſelfe a Chriſtian, and thinks himſelfe verily to be ſo, and yet hath not the loue of Chriſt Ieſus kindled and ſetled

The Doctrine of the Text.

setled in his heart is in a most dangerous and cursed estate.

Great variety of reasons and proofes might bee produced for the inlargement and confirmation of this point: those which I intend to make vse of, I will reduce vnto two generall considerations which will sufficiently manifest both how fearefully and how iustly hee stands accursed, who professing Christ Iesus with his mouth entertaineth him not with his best affections in his heart. 1. My first consideration is this, that whosoever hath not imbraced Christ Iesus with the sweetest vnion of reall loue, hath no part in him, and therefore all the curses of the Law stand in full force against him. I shall not need to insist vpon the aggravation of the wofull condition of him who is yet in bondage to the law. Marke, I beseech you, the exqui-

2 Generall considerations premised for the confirmation of the point.

1. All the curses of the law are due vnto him, that doth not really loue Ch. Iesus.

sit

site rigour of it compriſed, in that one ſentence Deut. 27.26. Gal. 3.10. *Curſed is every one who continueth not in all things which are written in the booke of the Law to doe them.* O then how infinitely accurſed are all of vs naturally, who on the contrary, haue continued in the violation of all things which are writtē in it. I am perſwaded (howſoeuer ſome proud heretiques of theſe times haue prated) that there is no man ſo ſtupid, or ſenſeleſſe of the miſery of being tried by the Law without any appeale vnto the Goſpell but in his ſerious moodes when God ſhall in ſome meaſure awake his conſcience he will confeſſe it had beene better for him neuer to haue beene borne, then that God without the mediation of his Sonne ſhould call him to a punctuall account for the moſt harmleſſe and vnoffenſiue day of

The wofull eſtate of him to whom the Law ſhall be a Iudge.

his whole life. Now what can a man haue to comfort and secure his soule in these sad meditations but this; that God is superabundantly mercifull, insomuch that *he sent his owne Sonne to redeeme vs from the curse of the Law, and to be made a curse for vs*, Galat. 3. 13. These indeed are heavenly consolations and such as never fayle those who are rightly qualified for them: But now they appertaine not to such as loue not Christ Iesus, to such as know not how to value & worthily esteeme the glorious purchases of his passion. It's true; God is mercifull infinitely aboue all finite conceit, but so is he iust too: Magnifie his mercy as long as thou wilt, thou canst never doe it enough, but when all is done thou maist say as much for his iustice as St *Paul*, Rom. 11. 22. equally admires *the goodnesse and severity of God.*

Gods mercy excludes not his Iustice.

Who-

Whoſoeuer he be thē, who looks for mercy from God without Chriſt, who onely hath ſatisfied his iuſtice, dreames not ſo much to finde God mercifull as to finde him vniuſt. Now to come neerer to the point, can any man bee ſo ſottiſh or impudently preſumptuous as to hope to fare the better for Chriſt who ſees nothing deſirable in him? Who is ſo farre from *counting all things dung, that he may winne him*, as St *Paul* did, Phil. 3, 8. that he even prefers dung the baſeſt traſh and vanities of the world before him? Is it likely that he ſhould haue any reliefe from the Goſpell, who is ſo farre from *counting all things loſſe for the excellency of the knowledge contained in it*, as St *Paul* did, that he can taſt no ſuch excellency in it, that hee ſhould looſe one farthing, forbeare one pleaſure, forgoe one vanity for it. Our Savi-

They can haue no benefit by Chriſt who prefer pleaſure or profit before him.

our himselfe, Mat. 10.37. expressly tells vs, *Hee that loueth Father or Mother more then mee is not worthy of me*, that is, whosoever loues what he hath best reason to loue in this life more then his Saviour, is not worthy to haue any benefit by him, to haue any share in his merits? What then thinke we, can they expect from him, who are so coldly affected towards him, that they preferre every trifle before him? *All the promises of God* (saith the Apostle) 2. Cor. 1.20. *in him (in Christ Iesus) are yea, and in him Amen*, that is, sure and infallible. But stil in *Christ Iesus*. And whats this to any man if he himselfe bee not in him? And how can hee bee in him but by louing him. The accursed estate of the false-hearted Christian who presumes much vpon Christ, whom indeed hee hath nothing to doe with, will

more

more affright him if hee would but conſider it in other men. Who is there amõgſt vs but will much pitty and bemoane the lamentable condition of the poore Indians, and other Savages of the vnchriſtian world, whoſe ſoules are overclouded with the blackeſt miſts of irreligion that the Prince of darknes can poſſibly inwrap them, who come into the world knowing not wherefore, and goe out of it dreaming not whether, but liue here a while without God in the world, and then goe to the generation of their fathers, where they *ſhall never ſee light* to vſe the words of the Pſalmiſt, Pſal. 49. 19. A heavy caſe indeed beyond all expreſſion of a Tragedy, and which cannot be ſufficiently bewailed with an ocean of teares of blood. But now whoſoever hee bee within the

The lamẽtable condition of the ſavage Indian.

A formall Christian is in as bad a case in respect of the world to come as the Sillieſt Indian.

Paradiſe of the Chriſtian Church who hath nothing to diſtinguiſh him from theſe miſcreants but his outward conformity to the lawes and cuſtomes of the place where hee liues, who hath nothing to proue himſelfe a Chriſtian but outward formalities, the charity of other men and his owne fleight imaginations whoſoeuer hee bee that hath not as yet eſpied ſomething in Chriſt Ieſus ſo amiable as that in earneſt it may challenge his whole heart before all the pompe and pleaſure in the world, I ſay that man whoſoeuer hee bee may keepe his moanes and teares for himſelfe: it's his owne caſe: for, for the preſent vntill the ſpirit of grace ſhall ſtartle him vnto more ſenſe of the mercies of Chriſt, hee is in as bad a caſe as the fillieſt Indian. I meane in reſpect of the world to come, for

for in this life the moſt diſſembling Chriſtian is partaker of many ſweet bleſſings which the Goſpell vſes to carry about with it from country to country, by which it civillizeth and polliſheth the moſt rude & barbarous nations. But for the ioyes of eternity, what better clayme can hee lay vnto them then the the wild American? Hee hath no more to doe with Chriſt then the other. Hee hath liued indeed where he hath heard much talke of Chriſt, of redemption, and the glorious liberty of the ſonnes of God; but what's all this to him who could never relliſh any of theſe things, who never tooke them to heart, never could finde any ſweetneſſe in them but paſſed them over like ſome vncouth myſticall fables? Beloued wee muſt not thinke that liuing within the ayre of the

It is a pure ſincere loue of Chriſt that diſtinguiſheth vs from Infidels.

Gospell, amongst Churches and Bibles, can distinguish vs from Infidels, exempt vs from the rigor of the law, and entitle vs to Christ? No such matter. *Christ came vnto his owne but his owne receaued him not*, saith St *John*: were his owne then ever the better for him? Not a whit. Our Saviour whilst hee was talking with the Iewes, Ioh. 3. 40. tells them. *ye will not come vnto me that yee might haue life*: Hee was come vnto them, but they would not come vnto him. Albeit then Christ visit vs never so frequently, if wee welcome him not with that joy with which *Zacheus* once did, though hee passe never so often by our hearts, if wee invite him not in, and get him to sup and lodge with vs, wee must looke to get no more by him then those vnhappy miscreants who never heard

ard of his name. Its conſiderable to this purpoſe which St *Paul* hath, Gal. 5. 6. *In Chriſt Jeſus neither circumciſion nor vncircumciſion availeth any thing, but faith which worketh by loue*, that is, outward markes or priviledges advantage a man nothing in Chriſt Ieſus vnleſſe hee bee ſo ſenſibly perſwaded of thoſe miracles of compaſſion which Chriſt hath performed for his ſoule, that vpon this perſwaſion hee thinks hee can never loue him enough and therefore ſubmits his whole ſoule vnto him in a vniverſall obedience vnto his will,

An explanation of Pſal. 3 th. Kiſſe the ſonne, &c.

To drawe towards a concluſion of this point, let vs ſcanne a little Pſal. 2. 12. *Kiſſe the Sonne leaſt he be angry and ye periſh from the way*, and this Pſalme containes a cleere prophecie of our Saviour and ſuch great ones of the

world as should oppose themselues against him, whom yet the Prophet vouchsafeth to direct, v. 10. For all this they might make their peace with God: the chiefe part of the direction is set downe in the words which you haue now heard; *Kisse the Sonne*, that is, reverence, respect, embrace the Sonne of God. Why so? Least by his *anger yee perish from the way*: from what way? The Syriack interpreter tells you *men vrkeh* from his way. Hee himselfe is the only way vnto his Father, to whom *no man commeth but by him*, as himselfe tells vs in the Gospel. Whosoever therfore stands off from Christ Iesus, and strives not to kisse, that is, to bee vnited vnto him by the choisest twinnes of deerest affection must needs perish out of the way to life, continue still in his sinnes expecting al the curses

of

of the law to fall vpon him. *The Law was our Schoolmaſter to bring vs vnto Chriſt*, ſaith the Apoſtle, Gal. 3. 24. What to bring vs within the ſound of his name? To bring vs to talke and diſcourſe of him? More then ſo, to amaze vs with the horrour of our ſinnes, and to make vs feele what need wee haue of a Sauiour, and hauing one offered vs, to lay faſt hold on him whatſoever it coſt vs, and to prize him aboue all the Iewels in the world. But if the Law cannot prevaile ſo much with vs as to make vs groane for a redeemer, to make vs come crouching vnder our burdens vnto Chriſt Ieſus, wee muſt continue ſtil vnder the laſh, Its true which the Apoſtle hath, v. ſeq. that *after faith is come we are no longer vnder a Schoolmaſter*: But if this faith which is inſeparably ioyned with loue never

ver come, we are sure to smart vnder his heauy hand though all eternity.

You haue heard the first part of his burden who in the light of the Gospel does not really loue C. I. to wit that he has no part in Christ and therefore all the curses of the law belong vnto him. One would thinke there needed no more to bee said to proue him accursed who loues not C. I. seeing this hauing no part in him includes more horrors and terrors then it's possible for the braine of man to shape the Ideats of. But I must tell you that as heauy a doome as this is, yet is it but light in compariſon of which I shall describe vnto you in a second cõsideration, to wit, whosoeuer he be that is Catechised & brought vp in the Christian profession and yet doth not heartily and sincerely affect Chr: I. besides all

2 Consideration. Great plagues remaine for those that doe not sincerely loue Christ but doe cõtemne the Gospell.

the

the curſes due vnto his ſinnes a-gainſt the Law, hee treaſures vp vnto himſelfe a farre more com-pleat vengeance for his diſe-ſteeme and contempt of the Goſ-pell. It were well, beloued if when Chr: I: comes vnto a man and that man receaues him not, if he left him in no worſe caſe then he found him, though that were vnconceaueably miſerable: But it's neuer ſo. For if hee enter-taynes not Chriſt as a Sauiour, he is ſure to haue him hence forth his accuſer, and if he will not ad-mit him *ad ſalutem*, he ſhal haue him whether he will or no *ad Teſtimonium*. It's true which our Sauiour told *Nicodemus Ioh*: 3. 17. *That God ſent not his ſonne into the World to condemne the world, but that the world through him might be ſaued: Chriſt* doth not knock at any mans heart with that intent that hee may haue the more

more advantage against him if he let him not in, no he comes with purpose and desire to bring in saluation with him: but if he and his salvation be so little regarded that wee entertayne him only with a few cold complements at doore, as I may say, and so dismisse him. ô then hee goes away in a rage, and complaines to his father that for such vngratefull wretches hee shed his deareſt bloud. And therfore though God sent not his sonne into the world to condemne it, yet it followes in the next verse, *He that beleeueth not is condemned already, because he beleeveth not in the name of the only begotten sonne of God.* Condemned *&c. he beleeueth not. Why?* the Law had sufficiently condemned him before. True, but now God offers him a pardon by his sonne to exempt him from condemnation, which seeing

ſeeing hee ſcornes, or cares not to accept God, will now not only haue the other condemnation to continue it's force againſt him, but he will load him with another more heauy, which ſhall neuer be reverſed by any pardon. This is made more plaine by the verſe following, *This is the condemnation that light is come into the world and men loue darkeneſſe rather then light, that is*; For this is that great and finall condemnation, which can neuer be remitted, as that of the Law may, that Chriſt is come into the world bringing redemption with him, and men are ſo little ſenſible of it, ſo dully affected with it, that they care not for making any vſe of him, but had rather continue Satan's priſoners ſtill, then come forth into his marvailous light. So that the neglect of Chriſt Ieſus and his Goſpell, is that which makes

The contempt of the Goſpel of Chriſt can never be remitted

makes a man compleatly *Anathema Maranatha*, becauſe if we paſſe by him *there remaines henceforth no more ſacrifice for ſinne but a fearefull expectation of Iudgement: Hebr:* 10.26. Miſtake me not beloued, when I ſay there remaines no more ſacrifice for ſinne to thoſe who haue paſſed by Chriſt Ieſus, I meane ſuch as haue paſſed him by for good and all, ſuch as are not entirely incorporated into him before they are ſnatched out of this life. For indeed we haue a redeemer ſo ſenſible of our infirmityes that when hee comes awooing vnto our ſoules, hee will not be driven away at the firſt deniall. Alas, if hee ſhould bee ſo touchy, there would hardly ever any ſoule bee eſpouſed to him, ſeeing all of vs naturally hang backe, find excuſes, and make many pauſes, and demurres, before wee giue

our

our conſent. But our Saviour is ſo patient towards our follies, that for all his repulſe he will vouchſafe to come againe and againe, waite our leaſure, take all opportunity to ſollicite the buſineſſe by his holy ſpirit. But here is no ground for preſumption. For whoſoeuer denies him ſo often, or ſo peremptorily, that hee is forced as if it were to leaue of his ſute, during the life of the party, or whoſoeuer dallies ſo long with him, that hee is called out of this life (as who can promiſe himſelfe an houre) before the match bee made vp, I ſay whoſoeuer ſhall ſleight his Saviour, or neglect him after this manner, it had beene a thouſand times better for him, that Chriſt had never beene borne into the world, or at leaſt that himſelfe had beene borne in ſuch an obſcure corner of it, that he had never

The woefull eſtate of thoſe that denie the gratious proffers of Chriſt Ieſus.

ver heard of him. For his outward profession of and with all the prerogatiue, of it, with which hee contented himselfe without any hearty loue vnto him, the faire offers of saluation which he had, and made nothing of, shall presse him more heavily at the day of judgement, then all his sinnes against the law, though they were murders, and adulteryes; when for these very reasons it shal be easier for Turkes, Americans, and Virginians then for him.

The reason of all this mischiefe that falls vpon the cõtemners of Christ.

If you demand the reason of all this mischiefe, it is because the not-laying to heart of what Christ hath done for vs, and the not-receiuing him being offered vs with the thankefull affections of loue and reverence, vnmixed delight, and compleat content in him is the highest dishonour, and basest indignity (except wilfull

Apo-

Apostacy, or malitious blasphemy) which canne be offered by a sinfull man to the most blessed and glorious Trinity. Should I stand to recount and amplify every circumstance of it, I thinke I should both weary and amaze you. Suffice it therefore only briefly to consider how contempt offered to Christ and his Gospel reflects vpon all the persons of the blessed Trinity.

The contempt of Christ and his Gospel, is a sinne against all the persons of the blessed Trinity

For the Father, whosoeuer sets light by his sonne doth most grosly vndervalue both his wisedome and his goodnesse 'for his wisdome against the Father & his wisedome 2. The contriueing of mans redemption by the death of his son in the fulnes of time is, so farre as is reuealed to vs, the master-piece and chiefe plot (with reuerence bee it spoken) which hath bin from all eternity thought on by that infinite boūd-

lesse

leſſe wiſedome of God bleſſe
for euer; whereby hee purpoſe
to get himſelfe farre more glor
then hee did by the creation
the world, when by a deliue
rance ſo ſuperlatiuely admirable
hee ſhould both ſaue mankind
and aſtoniſh it. This is that fo
which the Goſpell is ſo often
called *the wiſdome of God vnt*
ſalvation. This *is that miſtery o*
Godlynes which is great ὁμολογ
μένως *by the confeſſiō of al without*
controverſy 1. *Tim:* 3. 16. This
is that illuſtrious *myſtery of ſal*
vation which the Prophets enqui
red after, and ſearched diligently
with the Angels to looke into 1.
Pet: 1. 10. 12. Laſtly this is that
πολυποίκιλ& σοφια *that wiſedome*
of God which hath ſuch curious
variety in it Epheſ: 4. 10. Well
then to come to the point when
the time is come (as it is come
to vs, who liue in this bleſſed
noone-

noon-tide of the Gospell) that God reveales to any man this astonishing mystery of his infinite wisedome, when hee pleaseth to shew any man how admirably hee hath contrived his salvation for him, by sending his owne sonne to satisfie his iustice, and therefore expects abundance of glory by it: if that man bow a base varlet, created by God that hee might applaud his Lesser workes of creation, shall behaue himselfe so stupidly, that hee, forsooth, can scarce haue patience to take a full view of his sonne, if hee can espie no such art in the contriuance as may ravish him, no such wonders as may withdraw his minde from those bawbles, about which it was before busied, O beeloued, this is an indignity to the glorious wisdome of God the Father, beyond all expression of mortall eloquence.

2 For

2. Against the goodnesse and mercy of the Father.

2 For his goodnes and mercy God the Father from everlasting beholding mankind in the vgly masse of corruption, through their owne wilfull rebellion knew he must bee iust, and yet desired to be mercifull. And when nothing might make these two stand together, but satisfaction from one as infinite as himselfe, *that he might commend his loue to vs*, as the Apostle speakes Rom. 3. 8. he resolued not to spare υἱον ἀγαπητὸν *the sonne of his Loue* as he is called by a significant Hebraisme, Col: 1. v. 13. *but to send him in similitude of sinnefull flesh*, to vndergoe that heauy busines for vs, presuming as it is in the parable that howsoeuer his other messengers had fared but ill in the world, yet his sonne the heire should bee entertained with reverence. O then can wee imagine with what hellish contempt

mpt they even defye the loue
God towards them, who looke
angely vpon his ſonne, who
haue themſelues towards him,
if his Father had ſent him in a
edleſſe errand into the world,
as if there needed not to haue
eene all this care taken for
nem.

2. In the next place it would
anendleſſe buſines to rehearſe
indignities which are offered
the ſecond perſon in Trinity
hriſt himſelfe by ſuch as call
im Lord, Lord, but yet deale
ot honeſtly with him in their
earts. *Greater loue then this hath*
o man, then that hee lay downe
is life for his friend ſaith our Sa-
iour *Ioh*: 15. 13. True Lord,
's the greateſt loue that one
iend can ſhew another, but
et thy loue was greater vnto
s in that thou laydeſt downe thy
fe *for thy enemies*, yea in that
thou

2. Againſt the ſonne becauſe his death and paſſion is vilified and contemned

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thou vouchsafedst for our sakes to take such a life which thou mightst lay downe. Consider in briefe I beseech you, how the sonne of God out of meere obedience vnto his Father and compassiō vnto vs rebellious worme *ἐκένωσε emptied himselfe* of the lustre *of his Deity, & in the forme of a seruant humbled himselfe to the death euen the most painfull and shamefull death of the Crosse* Phil. 2. 8. Peruse the history of his passion, yea of his whole life which was little better then a passion, obserue how throughly the sad predictions of a despised life and ignominious death Isa. 53. were fulfilled in him, how in every point he was made *isch enaccoboth a man of sorrowes*, drawe into a Catalogue the rude discourtesies, churlish affronts, the revilings, buffetings, spittings, torments, agonies and the con-

The bitternesse of Christs passion.

contradictions of ſinners all along (that is) of ſinfull caytifes which hee indured with patience. Laſtly remember that all this befell him only becauſe *the Lord laid vpon him the iniquity of vs all* Iſa: 53. 86. where the Hebrew phraſe is elegantly ſignificant, *hiphgiah, he hath made the iniquity of vs all to meet, on him*, as our tranſlators haue rightly expreſſed it in the margent. Remember ſtill I ſay that all this was but what we had deſerued, and therefore we may well ſuppoſe him with pitifull moanes crying out vnto vs upon the Croſſe in the mouing language of Ieruſalem Lam: 1. 12. *Is it nothing to all you that paſſe by, behold and ſee if there be any ſorrow like vnto my ſorrow.* Now beloued whoſoeuer hee bee that hath read or heard al theſe things ſo punctually ſet downe in the

Gospell that hee hath had *his saviour euen crucifyed before his eyes*, whosoever is conceited and hee beleeues this history and yet cãnot bleed within or weepe without for his sinnes which were the cause of it, but can bee moued to more tender passions by a Tragicke fable created by the braine of a Poet, cannot sympathise with his saviour in that passion which should haue beene his, cannot by his serious compunction share with him in those agonies which should haue bin all his owne, cannot take these mercies so deepely to heart as with the earnest pangs of yerning affections to desire *to bee crucifyed with Christ* as St Paul speakes of himselfe Gal. 2. 20. *and to liue the rest of his life in the flesh by the faith of the sonne of God, who loued him and gaue himselfe for him*, questionlesse that man offers his

ſaviour the moſt cutting iniury, and does him the moſt villanous ſpight that it's poſſible for a mortall wretch to offer vnto the Lord of Glory. That mans ingratitude is more painefull vnto Chriſt Ieſus then all the thornes were in his head, and wounds him more deeply then the nayles did his hands and feete, and therefore wee cannot imagine a lighter curſe then *Anathema Maran-atha* to be due vnto him. For by his ſottiſh neglect of that death which his ſinnes as well as any mans elſe were a cauſe hee becomes guilty of the murther of the ſons of God, yea one of thoſe οἱ ἀνασταυροῦντες ἑαυτοῖς, by ἑαυτοῖς, I vnderſtand τὸ παρ' ἑαυτοῖς and Engliſh it, *who crucifie as much as in them lies the ſoune of God* καὶ παραδειγματίζοντες *and expoſe him like a malefactour to publique ſhame.* Heb: 6. 6.

3. Against the holy Ghost because his labour for loue to Christ is in vaine.

3 Lastly whosoeuer instructed in the Gospel doth not in earnest loue Christ Iesus hee vexes and grieues the third person in Trinity the Holy spirit, whose cheife busines here below is to worke our harts vnto the loue of Christ, and as I sayd before to solicite the match betweene him and our soules. And this is one reason why our sauiour being to leaue this world speakes so much in St Iohn of what the comforter should doe for him after his departure. *He shall testify of me* Iohn. 13. *Hee shall glorify mee* 16. 14. Whosoeuer therefore makes the Holy spirit to labour in vaine not suffering his perswasions to make any impressions vpon his heart or to get thence any glory for him whose agent hee is but thinkes hee does Christ Iesus kindnesse enough in that hee suffers himselfe to bee called

called a Chriſtian rather then a Iew or a Mahumetan, or Proteſtant rather then a Papiſt. In what a fit of diſcontent, in what chaſe (may we thinke) doth that man ſend or rather driue away the ſpirit of Grace. All that I haue ſaid in this ſecond conſideration is compriſed in that terrifying place *Hebr*: 10. 28. 29. which I know is there applyed vnto Apoſtates, but wee muſt note that all hypocrites are Apoſtates in Gods ſight, and therefore what wee may apply vnto an Apoſtate in particular, becauſe hee diſcouers the rottenneſſe of his heart in the ſight of men, we may apply vnto hypocrites in generall becauſe there is in them the ſame evill heart of vnbeliefe though wee cannot ſo particularly ſmell them out: the words are. *He that deſpiſed Moſes Law, died without mercy, vnder two or*

three witnesses, of how much sorer punishment suppose yee shall he bee thought worthy, who hath troden vnder foot the sonne of God, and hath counted the blood of the covenant wherewith he was sanctified Vnholy, (as the blood of a common man, or a malefactor not as the blood of a sacrifice) *and hath done despight vnto the spirit of grace.*

Applic. You see the fearefully accursed estate of those professors of Christianity who deale falsely with their Saviour, and loue him not at the heart, you see vpon what slippery tearmes wee stand betweene the greatest curses, and the greatest blessings. If we haue indeed made Christ Iesus our portion, If we haue beene so feelingly affected with his favours towards vs that now with the Spouse in the Canticles *wee are even sicke with loue of him.* If as the Apostle prayes for the Ephesians

The benefit of embracing Christ and his Gospel.

phesians. *Wee are ſo rooted and grounded in loue that we can bring good proofes*, that with a conſtant reſolution we preferre the intellectuall pleaſures which iſſue from his reconciled countenance before whatſoever elſe is moſt pretious and deare vnto vs, O the we may hugge our ſelues as men over-ioyed, for as ſure as God is God all his rich promiſes in Chriſt Ieſus ſhall be yea & Amen vnto vs. But on the contrary if thoſe heauenly raptures and glorious trances of ſweeteſt entercourſe betweene Chriſt and our ſoules ſound as phantaſtique dreames and harſh Paradoxes vnto vs, if wee ſtupidly content our ſelues with an empty profeſſion of his name & heartleſſe conformity vnto the outward garb of the Goſpell, never ſtriuing either to expreſſe or to feele the inward power of it, if we goe on

The danger of a meere outward profeſſion of Chriſts Goſpell.

in a heavy, sluggish, dull manner, never retiring vnto our Saviour but in some melancholie moodes which we are quickly weary of, blindly presuming of much from him, and caring not how little he hath from vs: O then wee most grossely delude our selues: for the curse of curses *Anathema Maran-atha* doth most certainly belong vnto vs, I presume almost there is not any man in this assembly but would think himselfe much wronged if one should seriously tell him hee did not loue Christ Iesus: Not loue Christ? Why we imagine we all doe it naturally, wee take it as the custome of the countrey to say so, It is not my purpose to dishearten any man, would to God that the least sparke of loue vnto Christ in any mans heart here were a glorious flame. But yet I would haue no man to deceaue

ceaue himselfe in this point then which nothing more easie, nothing more dangerous. God is not mocked, he requireth truth in the inward parts and the exactest kinde of loue that can bee imagined. Doe you thinke beloued but that the Iewes in our Saviours time were confidently perswaded that they loued God: they persecuted our Saviour indeed because they could not apprehend him to be the sonne of God but for God himselfe they made full account that they and none but they loued him aright. Here was, I dare say as strong a perswasion of loue to God, if confidence would beare out the matter as in the greater part of Christians of their loue vnto Christ. But behold how miserably they were deceaued *Ioh.*5.42. our Saviour expressely tells them. *But I knowe you that yee haue not*

It is dangerous to be confident in a customary loue to God!

the loue of God in you. The like grosse deceit of the Iewes may be obserued in the same chapter about their loue vnto *Moses*; why they were tooth and nayle for *Moses*. The Law and name of *Moses* was the glory of their nation for which no doubt but many if they had beene put to it would resolutely haue lost their liues in our Saviours time as their ancestors had done before or their posterity since, so that one would haue thought hee might haue sworne they loued *Moses*, but yet when the matter comes to scanning you shall finde there was no such matter, for indeed they were so false hearted to *Moses* that at the last day hee shall bee their chiefe accuser, witnesse our Saviour vers. 45. *There is one that accuseth you in whom yee trust*, that is, on whom yee presume, for had you beleeued *Moses* &c.

Lastly

Laſtly, to rouſe vs out of the ſlumber of our preſumptiõ, let vs take notice of our example more taken out Mat. 7.22. Luc. 13.26. where wee read, *that many ſhall come at the laſt day vnto Chriſt, preſuming vpon their familiarity* with him, ſome telling him that they *had eaten and dranke in his preſence*, ſome expoſtulating with him, *Lord haue we not propheſied in thy name, caſt out divells, and done many wonderfull workes.* Would you imagin all this could bee without great loue vnto Chriſt: O how confident ſhould we be if we had ſuch evidence of our vnion with him. How ſafe ſhould we think our ſelues, could we challenge acquaintance with him vpon the ſame termes when hee ſhall come in his glory to judgement. But yet you ſee all this might doe vs no good, ſeeing our Saviour will ſend many ſuch packing;

packing with an angry protestation *that he knowes them not*, and if hee will not knowe them, you may bee sure they were such as had not for all these flourishes dealt kindly and louingly with him. Wherefore beloued, you see how much it concernes vs to pause a while on this matter. We all thinke we loue Christ Iesus: it were well if thinking would serue the turne, but wee see that many, who thought as confidently as wee, and perhaps vpon better grounds, shall then perceaue themselues mistaken, when it shall be too late to remedy it. O then let vs not venture our selues vpon such groundlesse surmises, but while wee haue time to make all sure. Let vs make it a businesse to settle the estate of our soules which hang vpon such nice points, let not our shallow presumptious conceipts

of

of our loue to Christ, let not the lazineſſe and vntowardneſſe of our fleſh hinder vs from a ſpeedy, impartiall, induſtrious examination of our hearts, whither they haue indeed the loue of Christ in them or no.

If vpon due enquiry we finde our ſelues the true ground of loue vnto our Saviour, to wit, a tender affectionate apprehenſion of our infinite deſerued miſeries, & his infinite vndeſerued mercies, if we feele the fruits of it a conſtāt, even, vniverſall reſolution to pleaſe him in all things, at all times in all companies, a diſeſteeme of whatſoever is honourable or pleaſant in the world in comparison of his favour, a continual hunger and thirſt after a neerer and more ſenſible communion with him, I ſay if vpon exact tryal thou finde in thy ſelfe theſe infallible notes of reall loue vnto thy

The infallible notes of reall loue vnto Christ.

thy selfe these infallible notes of reall loue vnto thy Saviour, then I hope it will not repent thee of thy labour. For now thou knoweſt vpon what ground thou ſtandeſt, now thy ioy may be full, aſſuring thy ſelfe that thou ſhalt haue a confidence which ſhall not deceaue thee before thy Saviour at his appearing. Contrariwiſe if when thou entreſt into thy heart, thou findeſt no ſacred fire vpon the hearth but all cold and vncomfortable, if thou haſt not yet beene acquainted with thoſe prickings of heart and affrightments of conſcience for thy ſins, which vſually put poore humbled ſoules into thoſe vehement fits of loue vnto your Saviour, If thou canſt giue no reaſon of thy ſuppoſed loue vnto Chriſt from any thing that thou haſt felt in thy ſelfe but onely from what other men ſay, from the Lawes & cuſtoms

cuſtomes of the place where thou art a ſubject, then thou findeſt thy ſelfe but in an vnhappy caſe, yet thou art happy in this that thou knoweſt the worſt of thy ſelfe, and maiſt ſeeke out betimes for an effectuall remedy. If this be thy caſe conſider ſeriouſly that thou art yet vnder the heavy curſe in my Text, and therefore impatient of this accurſed eſtate, recollect thy ſelfe & call a ſpeedy aſſembly of thy beſt wits, and then bethink thy ſelfe that Chriſtianity is no ludicrous, or jeſting matter, that the profeſſion of Chriſt the moſt ſerious buſineſſe in the world, that therefore queſtionleſſe there is a great deale more in it, then the formalities of comming to Church, carrying a bible, hearing a ſermon, that without doubt Chriſt requires a reall inward diſpoſition of the ſoule which ſhould ſeaſon all

theſe

theſe complements and make them acceptable.

The ſumm and ſcope of Chriſtianity.

3 Conſider in the next place the ſumme and ſcope of Chriſtianity which is only to ſhew how miſerable thou art by ſinne, and how happy thou mayſt bee in Chriſt. When thou art come thus farre, ſet the looking-glaſſe of the Law before thee and terrifie thy ſelfe with the vgly deformities and loathſome ſtaines of thy ſoule through the guilt of ſinne, then turne vnto the Goſpell and conſider how Chriſt Ieſus out of the abundance of his loue with which he loued thee being his enimy, ſhed his deereſt blood to waſh away theſe ſtaines from thy ſoule as very a wretch as thou art as well as any mans elſe.

Prayer the beſt armor of a Chriſtian.

4 Laſtly, hauing thy ſoule attentiuely fixed vpon this, betake thy ſelfe to earneſt prayer, and with ſtrong cries & groanes im

portune-

portune the ſpirit of grace to enlighten the eies of thy vnderſtanding, *that thou maiſt bee able to comprehend with all Saints what is the breadth, length, and height, and depth, and to knowe the loue of Chriſt: which paſſeth knowledge*, Eph. 3. 19. Doe this from thy heart, and continue in it a while with an eager patience, and then I dare bee bold to ſay that thou ſhalt feele a ſtrange alteration in thy ſelfe, then ſhalt thou feele ἢ πάθος ἀλλα πάθων σύνοδον not one ſimple commotion in thy ſoule but an aſſembly & throng of paſſions, then ſhalt thou be acquainted with thoſe ſcalding affections to Chriſt Ieſus which holy men haue felt in all ages and ſtriued to expreſſe in their ſoliloquies but could not, yea the greater ſinner thou haſt beene the more wilt thou with Mary Luc. 7. lay about thee with teares of ſorrow, and

teares

teares of ioy, and in a holy kinde of distraction striue *to loue much because much is forgiuen thee.* Lastly thou wilt plainly see how villanously hither to thou hast dissembled with thy Saviour, and what a deale of Angelicall comfort thou hast lost by being a strãger vnto him, and hauing once after some cloudy scuds of penitent sadnesse recouered the light, thou wilt reioyce as the wise men when they recouered the light of the star with exceeding great ioy and follow it through thicke and thinne, through all difficulties and oppositions whatsoever till thou shalt come to see him as he is incomprehensible splendor amongst infinite millions of glorified Saints & Angels; To whom with the Father and blessed Spirit three glorious persons & one most infinite Deity bee ascribed all honour, power, might, majestie

ſtie and dominion now and for ever, *Amen.*

FINIS.

EPHES. 6. V. 24.

Grace bee with all them that loue our Lord Iesus Christ in sincerities.

NOT to mispend any good time in a needlesse preface, my text is part of the farewell close of an heauenly Epistle, wherein the composer of it in the solemne forme of a benediction wisheth Grace (that is) all those precious mercies and glorious benefits which flow from the grace and fauour of God, vnto all such as loue Christ Iesus in syncerity. The originall hath ἐν ἀφθαρσία in incorruption, as our translators haue expressed it in the margent. the sense is all one, for to loue Christ

Chriſt in ſincerity, is to embrace
him intirely without any rotte-
neſſe of heart, without any vn-
ſoundneſſe of affections, without
any mixture of hypocriſie. The
Greeke ſcholiaſt conceiued the
Apoſtle by the word ἀφθαρσία to
haue required not ſo much the
ſyncerity, as perpetuity of loue
vnto Chriſt in thoſe whom hee
bleſſes and therefore he expoun-
deth it by the adverb ἀφθάρτως,
vnderſtanding it not ſo much of a
pure vncorrupt, as of a conſtant
incorruptible loue, which yet
alwayes preſuppoſeth the other.
I confeſſe the word may very
well ſit vnder this interpretati-
on, but yet I prefer the former
before it, and both a great deale
before *Beza's* (with due reue-
rence vnto ſo incomparable a
man) who hath turned all quite
another way, referring ἐν ἀφθαρ-
σία not to loue but to grace, and
taking

taking it for εἰς ἀφθαρσίαν *ad immortalitatem*, as if the sense were to bee, Grace bee with all them which loue Christ Iesus, vntill they come or to bring them vnto immortality. The construction of the world which our translatours haue made choyce of, hee reiects because he could not remember, that ἀφθαρσία had any where that signification, I confesse it's a very rare one, and for that reason I haue insisted vpon it, being perhaps not to bee found out of the new Testament, but if any man please to looke in the 2. to *Tit.* *v.* 7. hee shall there find the word, and hardly capable of any other construction. *Beza* indeed suspecting that it crept out of the margent into the text, hath there left it quite out, which I wonder at, seeing himselfe confesses that hee found it in the ancient Greeke Copies, wherfore I suppose

poſe without any preiudice to the diſcourſe which I ſhall build vpon this ſcripture I may proceed confidently according to our owne tranſlation eſpecially ſeeing I know ſome ſix more of good note which all read either in, or with ſincerity: In briefe then, the meaning of my text is this, Let the fauour of God and al thoſe bleſſings which iſſue from it, reſt vpon thoſe who doe not by groundleſſe preſumptions flatter themſelues or counterfeit appearance perſwade others that they loue Chriſt Ieſus, but doe in very deed and good earneſt loue him with all their hearts, and with all their ſoules. Or thus, Let the gracious promiſes of God in Chriſt bee fulfilled vpon them and them only, who embrace and obey his Goſpell with ſound and honeſt hearts, who are true Chriſtians in whom

whom is no guile. For wee must note that as the whole Law of God ἀναχεφαλαιοῦται as the Apostle speakes, is summarily compriſed in the word Loue, Loue to our neighbour including all the dutyes of the ſecond table, and loue to God the duties of both, though more immediatly thoſe of the firſt, even ſo our loue vnto Chriſt compriſeth all the duties, all the reſpect and homage which wee owe vnto him and his Goſpell.

It is not my purpoſe to diſmember my text by the vntoward curioſity of a diuiſion: I haue not as yet learned that piece of methode. The reaſons inducing mee to the choyce of this Scripture aroſe from a ſerious conſideration of the ſpirituall eſtate of theſe times. Wee liue in an age of moſt peremptory preſumption, aud wee may obſerue that

The reaſons of the choiſe of this Scripture.

that our preſumption of the end is vpheld by our preſumption of the meanes. No man but thinkes hee ſhall bee ſaued, and why? becauſe euery man thinkes himſelfe to bee a Chriſtian, to bee one that loues Chriſt, which to ſpeake more rationally is but our preſumption; for it is no preſumption for a man to beleue that hee ſhall bee ſaved vnleſſe hee bee vnaſſured of this ſuppoſition that hee is a Chriſtian. In a word, whereas there is a twofold grace of God: his promiſing &rewarding grace, & then his qualifying or ſanctifying grace, wee preſume vpon that, becauſe wee preſume vpon this, wee make full account of his mercies and promiſes, becauſe wee make no queſtion of thoſe holy qualifications in our ſelues which diſpoſe vs to beleeue in him and to loue him. Now then ſeeing wee

all ſuppoſe that the euerlaſting fauours of God doe moſt vnfallibly pertaine vnto all and none but ſuch as loue Chriſt Ieſus, 2. that our ſelues are all ſuch, the firſt ſuppoſall being cleare out of my text, all our care muſt bee for the aſſurance of the ſecond, to ſee that wee are not miſtaken in our account of our ſelues. The triall of all, lies in this ſyncerity, whether wee are indeed thoſe men in reſpect of Chriſt which wee verily thinke our ſelues to bee. That therefore I may acquaint you both with the neceſſity and methode of this triall, that I might ſhew you both what need wee haue to examine the ſyncerity of our loue vnto Chriſt and Chriſtianity, and after what manner wee ought to goe about, that if it may pleaſe the opener and turner of hearts to effect any thing by ſo con-

contemptible an inſtrument, I may awake ſome one out of that pleaſant, but deadly ſlumber which poſſeſſeth thouſands in this land, and cauſe him to looke better to his ſtanding, I haue reſolued by the aſſiſtance of the ſpirit at ſcuerall opportunities to diſcourſe vnto you of 3. generall heads, or moſt conſiderable points in our loue vnto Chriſt; 1. the ground or foundation of our loue vnto Chriſt; the reaſons wherefore wee are Chriſtians. 2. the degree or intention of our loue vnto Chriſt; how much wee ought to loue him, or in what pitch of reſolution to reſigne our ſelues vnto him. 3. the effects and operations of our loue vnto him, or the ſpeciall fruites of our ſyncerytie, In my diſcourſe of the ground of our loue vnto Chriſt I haue propoſed vnto my ſelfe this me-

The diuiſion.

Three moſt conſiderable points of our loue vnto Chriſt.

The subiect of this discourse is the discovery of the false groũd of love vnto Christ,

thod 1. I will discouer two deceiuable insufficient grounds which at this day betray thousands vnto perdition, causing them to fall short of those glorious hopes which were built vpon them. 2° I will lay open the true ground and proper originall from whence all syncere affection vnto Christ ariseth. The first of those deceiuable grounds, is custome, the discouering of which will take vp as much time as your patience will be willing to allow mee at once.

In the heart of every man there is an impression of a Deity.

The fall of man hath not so farre worne out of his heart the impressions of a Deity, and the engrafted notions of religion, but that wee all bring into the world with vs those restles instincts, and importunate impulsions which will not suffer vs to bee at quiet vntill wee are initiated

ated into ſome Religion or o-ther, The Ancient Epicures though it were the ſcope of their damned profeſſion to bee alto-gether irreligious, and the moſt contenting perfection they could proiect vnto themſelues, yet as wee may perceiue by ſuch wri-tings as they haue left vs they could neuer fully attaine vnto it, but in ſpight of their affected A-theiſme they were forced to be-tray many ſhrewd grudginges and terrible gripes of naturall conſcience. And though in the deniall of divine providence v-pon the ſuppoſall of which de-pends all religion, they put a good face vpon it, and ſeeme to laugh at the matter, yet wee may perceiue they were ſtill gawled with that *formido oppo-ſiti* and by thoſe engraued prin-ciples were euer and anon ſtung to reall feare of that truth which

they would faine haue mocked out of the world either as an ancient inuention of policy to keep men in awe, or as an inveterate ſlaucry of vulgar ignorance. The ſame inbred ſeedes of religion by which it pleaſeth God to force a manifeſtation of himſelfe euen vpon thoſe who would faine haue no notice of him, and in the moſt reprobate mindes to make Atheiſme rather a wiſh then an opinion, after ſo many ſucceſſions of ages are no whit decayed, but continue ſtill as ſtirring and actiue in the hearts of men as euer they were ſince they receiued that vnhappy cruſh by the firſt tranſgreſſion. For the Creator of all things as the Pſalmiſt tells vs Pſal. 33. 15. faſhioneth the hearts of all men alike, the word is יחד, which ſignifyes togeather at once, intimating that the hearts of all men though

ſepa-

ſeparated from one another by neuer ſo vaſt a gulfe of time or place, are as exactly alike in reſpect of their originall inclinations, as if they had beene all moulded at the ſame time. The worſhip of a God then, ſome kinde of religion is neceſſary vnto vs, wee cannot ſhift it of: but now the propenſions of nature being blind and confuſed, and there being a various multiplicity of religions in the world, here ordinarily ſtep in the lawes and cuſtomes of the country, into which the wombe of nature firſt empties vs, which ſhape our generall inclinations either to worſhip the true God or this or that Idoll, and the true God after this or that manner. Looke abroad into the world and obſerue the ſwarmes of divers and contrary religions which either fill places apart by themſelues or

The neceſſity of a Religion.

According to the cuſtome of the country ſo is our worſhip.

are promiſcuouſly exerciſed amongſt one another and you ſhall perceiue them to be nothing but the naturall inſtincts of religion in generall ſpecificated into diuerſe formes and faſhions by birth and education. For albeit there may bee many occaſions of and difficulties in the firſt bringing in of a religion into a countrey, yet after it hath once by countenance from ſupreme authority and other plauſibilities inſinuated it ſelfe into the acceptance and approbation of the multitude, it thence forth becomes παλροπαραδοτον to vſe St Peters word, and with an eaſy deſcent runs downe the ſtreame of ſucceſſion, being deliuered from father to ſonne as naturally, as the proper language, manner of diet, faſhion of apparell or any other cuſtomes of the countrey.

Now

Now amongſt ſo many religions as in ſeuerall parts of the world are by cuſtome conveyed and paſſed from one to another wee ſuppoſe there is but one which wee may dare to truſt for our happineſſe, but one that can certainly do our ſoules that good which moſt of thē would ſeeme to promiſe. Neither will wee ſeeme to doubt but that this one ſauing religion is that which conſiſts in the knowledge of the only true God, and whom hee hath ſent Ieſus Chriſt, and therefore wee will all ſeeme to bee much in loue with this Heavenly profeſſion before any other whatſoeuer. If then wee will bee ſure not to cooſen our ſelues in theſe perſwaſions, not to ouer reckon our ſelues in our loue vnto Chriſt and his Goſpell, here is a maine buſines for vs punctually to enquire how wee came by

There is but one true religiō by the which true happineſſe is attained.

What true Religion is.

by this loue & liking vnto Christ, vpon what motiue wee haue preferred this profession of Christ before such a multitude of Religions in the World. You know that no art or invention can force waters to mount aboue their spring head: in like manner, it's impossible that our affections vnto Christ should bee more elevated, more heauenly and spirituall then the originall from whence they streame. If then being put to it, by our selues or others, wee can thinke of no better reasons for our choice of Christianity then such as these, because wee had the fortune to be borne in a place where Christ only was talked of, because wee haue heard *Turkes*, *Iewes*, and *Papists* much spoken against, and were ever told that this is the best religion, because the King and lawes haue banished all other

The motiues or reasons of our embracing of Christianity.

ther ſects, and haue eſtabliſhed this profeſſion of Chriſt which wee haue alwaies beene brought vp in, and could neuer ſee any harme in it, if ſuch ſottiſh, ſenſleſſe ſtuffe bee the beſt defence wee can make for our ſelues, it appeares too plainly that our religion is nothing but thoſe common reliques of naturall inſtincts which I ſpoke of before; chriſtned as it were by humane lawes and cuſtomes, and that wee are Chriſtians vpon no waightier inducements, then wee might haue beene *Pagans* or *Idolaters*. I tremble to ſpeake it, if an *Indian* ſhould bee demanded why he worſhipped the Divell, changing only the circumſtances hee might giue as ſufficient reaſons as theſe for his moſt fearefull and horrible Idolatry. But this example though it might ſquare but too well to my purpoſe is too odious

odious to bee insisted vpon. Aske a common *Iew* why hee blaspheames our blessed Saviour, why hee expects another Messias, a *Turke* why hee is circumcised, why hee is so devoted to *Mahomet*, they will both in effect giue the very same reasons of their blaspheamies and superstitions, which a common ignorant Christian will giue why hee is rather a Christian then a *Iew* or a *Turke*, justify their damned hatred and detestation of Christ, by the same arguments, which cause him to professe special loue and service vnto him. Nay you will say there is no Christian so barbarously ignorant but hee may say more for himselfe then any of those vnbeleiving miscreants can, hee hath heard the holy Scriptures read, beene made partakers of the blessed sacraments, hee hopes to haue

his

his ſinnes forgiven him by Chriſt, and though hee bee not able to proue it by formall argumentation hee knowes well enough that *Turkes* and all ſuch as ſpeake againſt Chriſt are accurſed infidells. I thinke indeede there are not many Chriſtians but may ſay ſo much and perhaps more, by wrote, and taking it vp vpon truſt, but this is quite beſides the purpoſe. For I doe not now queſtion the Chriſtian in the duties or opinions of his religion, but I call vpon him for his ſpeciall reaſons which cauſe him to performe thoſe duties, or embrace thoſe opinions. Hee hath beene partaker of the bleſſed Sacraments, but what better reaſon can hee giue why theſe Sacraments can doe his ſoule good: then a *Turke* may, why his circumciſion ſhould bee beneficiall vnto him; hee hath heard

heard the Scriptures read and expounded, but what better reason can hee giue, why he supposeth the Scriptures to bee the word of God, then the *Turke* will, why hee is so confident that the *Alcoran* came downe immediatly from heauen, in that *laylatto-Hanzili* as they call it, the night of demission; Lastly hee stifly conceits himselfe to be one of the only true faith, and all *Turkes* to be abhorred infidells, but what peculiar euidences hath hee that the *Turkes* are mistaken and not himselfe, seeing they are as confident on the other side that Christians are *Casirouna* Infidells as they tearme vs, and that themselues are the only *Mostimina* or *Musulmans* (that is) right beleeuers? If then the Christians being pressed with these demands can produce nothing from any supernaturall alteration

לילתו חנעילי.

כאפי-רונא מוסלי-מינא

teration which hee hath felt wrought in himſelfe, if he be not able from ſpirituall ſelfe experience of that cutting convincing power of the Scriptures, and of thoſe admirable vertues & comfortable influences of the Sacraments, if he be yet altogether vnacquainted with thoſe celeſtiall flaſhes, irradiations and inward teſtimonies of the ſpirit, which vſe to put all theſe things out of queſtion in ſoules truly Chriſtianiz'd. Laſtly, if for want of better Apologie he be forced to retire to thoſe poore, diſhonourable impertinent, rather excuſes then reaſons of his religion, taken from the lawes and cuſtomes of his countrey, it is too too manifeſt that he adheres vnto Chriſt vpon no better motiue then others blaſpheame and perſecute him, and even ſpit at the motion of his name, but here ſome may put in:

how-

howsoever such a Christian may be out-braued, yet that which he saies and thinkes is true: hee is in the right though hee cannot demonstrate like a scholler how he came to it, & therefore he is sure howsoever men may prate, to speed well enough. No such matter, it is a very disputable case, whether such a one as lives and dies a Christian vpon custome or a *Turk* be in the grosser error. This may seeme very harsh, but you may easily espy the truth of it, if you please to remember, that both the assent of our vnderstandings, and choice of our wills may be misguided into errour two waies: either by assenting vnto, and approuing that as true and good which in it selfe is false and evill, or by assenting vnto, or approuing that which is both true and good in it selfe, vpon weake, incoherent, insufficient

Little difference betwixt a Christian & a Turk, if the former be so only vpon custome.

ent inducements, I cannot ſtand to comment vpon this diſtinction, and it is ſo triviall that I conceaue it need not much to be exemplified. Applied vnto my purpoſe it clearely ſhewes the ignorant Chriſtian not to bee a whit more in the right then the *Turk*. The obiect of his aſſent and loue is moſt right abſolutely in itſelfe becauſe it is not an obiect vnto him for that truth and goodneſſe by which it's diſtinguiſhed from all other obiects, but for thoſe common corrupt grounds, which abſtractly conſidered, equally incline the ſoule to any obiect as well to the groſſeſt errors as the pureſt truth, to the extreameſt evill, as to the chiefeſt good. So that this compariſon is like to light moſt heavy vpon the Chriſtian, ſeeing the goodneſſe of the obiect will not excuſe or juſtifie, but rather ſhame and condemne him,

him, who professing much loue vnto it, passeth by that which alone was louely in it. For the present indeed the Christians case is infinitely the better, because hee may with more ease correct his error, and hath all requisite opportunities to that purpose, but if he neglect to doe it hereafter, the *Turke* will get the better of him whenat the day of judgement, he that hath died such a Christian, will bee glad to change places with him. In the meane time, there is not any differēce in their errors discernable to reason, for this is certaine that diversity of objects, cānot put any difference in the assents, where the grounds are exactly the same, yea if some of the acutest moderne disputers haue rightly determined, that the assent vnto the premises, and the conclusion is but one & the same assent, being originally to those,

The Christians case is the better, only by reason of the opportunities of correcting his errour.

and

and terminatiuely to this, I can ſcarce allow the difference to be ſo great. For then it skills not how falſe or true the concluſion be abſolutely in it ſelfe, but how ſtrongly or weakly it's inferred out of it's premiſes, and therefore though one conclude an infallible truth, and another a monſtrous falſehood out of the ſame faultie premiſes, the errour of both is the ſame, if they aſſent vnto their concluſions vpon no other medium then this inſufficient one, vpon which they both agree. For example, the principle vpon which the ignorant Chriſtians aſſent vnto the Goſpell ſtands, is this: That religion which my Parents haue taught mee, my Soueraigne commanded mee, and the common cry of my countrey approued is ſurely the beſt. The *Turke* changing onely the appropriating circumſtances, ſuppoſeth likewiſe

The ignorant Chriſtians aſſēt vnto the Goſpell, and the Turkes to the Alcoran, proceed both vpon the ſame grounds.

likewise, that religion which his *Sultan*, Parents, and Countrey men haue commended vnto him to be questionlesse the best. Both then proceed vpon the same medium, and therefore though by the intervention of other casualties, the *Turke* be cast vpon execrable blasphemies & impieties and the Christian vpon heavenly and holy truths, their errour is directly the same, though more fortunate in one then in the other. And howsoever such a Christian hath his assent and imaginary love by lot of his birth and education, actually fixed vpon sauing truths, yet vntill hee bethinke himselfe of more proper and sollid reasons for his choice, hee retaines still in his breast habitually and implicitly the seeds of all those hellish impostures, which by other men, in other places, haue been entertained and swallowed vpon the

same

me occasions. Suppose a Christian, who can make no better defence for his profession then such one as I haue laboured to make him ashamed of, immediatly after his birth in England had beene conveyed into Turkie, and there instead of baptisme circumcised after the Turkish manner, and there so cunningly trained vp in the Turkish superstition, that hee had no occasion giuen him to suspect himselfe not to haue beene borne a Turke: no question but hee would haue beene as zealous there for the rascall Mahomet: as now being bred in England, he is for the blessed Lord of the world. And no marvel, for the very same occurrences which haue made him a Christian here, must needs haue made him a Mahometan at Constantinople, seeing that what soever arguments drawne from lawes, customes, birth, education,

plead

plead here for Christ would there perſwade as effectually for Mahomet. Neither ſpeake I this as if this would argue any notorious imperfection in the man: for doubtleſſe this would bee any mans caſe: Suppoſe any of thoſe renowned Champions of Christ whom Queen Mary ſent to heaven in fiery Chariots, had beene nurſed and brought vp amongſt the Saracens, vnleſſe God had vouchſafed them a miracle for their converſion, we cannot imagine but they would haue beene Saracens. Suppoſe the devouteſt Saint of God at this day breathing had beene trained vp at the feet of ſome Iewiſh Rabbin if wee looke no higher then ordinary meanes, we muſt needs conceaue that with the helliſh malice of a Iew hee would haue defied that bleſſed Saviour of his, whom now he worſhips day and night.

I mentioned not that therefore to shewe the weaknesse of the person, but of such reasons of his Christianity, as changing only the scene of his nativity and education, might haue made him hotter against it then now hee is for it. So that the onely fundamentall reason why such a Christian is rather a Christian then a Iew, Turk or Idolater, is because Christianity bespoke him as soone as hee came into the world, and permitted not those madde superstitions either to speake with him at all or not till it selfe had prevented them and gotten possession. For we may obserue that albeit generally in the world error keeps truth out of the soules of men by anticipation, damming vp all the passages by which she should enter with base preconceipts and odious prejudices, yet in some corners where diuine providēce hath

A formall christian is a christian by educatiō only, & the custome of his country

hath been pleaſed to allow truth an authoriſed, ſetled reſidency, it gets the ſtart of error & prevailes as much by prepoſſeſſion here as errour doth in other places, beating that away with the ſame clamours and out-cryes by which it ſelfe is elſewhere baffled. But this to ſpeake more punctually is not a fight betweene truth and errour, though by the vndiſcerning vulgar it be miſtaken for it, but a kinde of blindfold combate betweene prejudice and prejudice, or of cuſtome againſt cuſtome. For in theſe caſes though truth blocke vp errours way and ſo keepe that from ſtealing into the ſoule, yet doth not ſhee preſently enter in her ſelfe, but ſtands, as it were, before the dore diſplaying her reſplendent rarities and admirable perfections, and if for their ſakes alone ſhe be not earneſtly invited to come in

and

and importun'd to take vp her lodging there, ſhee vouchſafeth not to enter but at laſt flings away in diſdaine. Men may imagine ſhe is gone in becauſe they cannot heare or ſee hereſie or ſuperſtition ſtirring within, but for certaine ſaving truth never preſſeth into any ſoule vpon the bare advantage of being the firſt commer, but for her owne ſingular worth ſhe lookes to bee wooed, importuned, and with ſome violence haled in, as the bleſſed'ſt gueſt that could poſſibly haue come firſt or laſt. But here may ſome demande, if the ſumme of all this that hath beene ſpoken be true, to wit, That our loue vnto Chriſt and his Goſpell bee not gotten by our birth and education amongſt Chriſtians, what benefit is it to be borne within the viſible Church? What prerogatiue to be bred in the light of the Go-

The benefit of our birth and education amongſt Chriſtians.

ſpell? I anſwere, that it's an advantage of ineſtimable value, for which we all owe more thankes and praiſes vnto the Lord then our ſhallow braines and narrow hearts can poſſibly conceaue. But we muſt wiſely cõſider the proper end and vſe for which it hath pleaſed the father of lights to afford vs this bleſſed privildge, which is not that it ſhould bee a cauſe, but a meanes, not a ground but an occaſion of our loue vnto his beloued ſonne. In our commõ freindſhip we can eaſily diſtinguiſh betweene the contingent occaſions of our acquaintance with a man, and the immediate reaſons of our affectionate loue vnto him: thoſe are accidentally offered from without, theſe are ſome ſpecial excellencies apprehended by vs to bee inherent in the perſon wee affect, thoſe are but meanes to bring vs to the knowledge

knowledge of theſe. Even ſo in our ſpirituall loue vnto Chriſt Ieſus bleſſed for ever, the Lord hath gratiouſly planted vs within the ſound of the Goſpell, giuen vs education in Chriſtian rites & faſhions, and provided vs the teſtimony of the Church to tell vs that there is ſuch a Saviour come into the world, and to bring vs joyfull newes what vnvaluable treaſures of mercie and glory he hath brought with him to enrich all ſuch as ſhall come vnto him, pinched with the ſenſe of their ſpirituall poverty; Thoſe are the meanes appointed to giue vs notice of theſe, but theſe only muſt bee the grounds of our affection vnto him. To conclude this diſcourſe, albeit our loue vnto Chriſt be gotten by our naturall birth & education, be nothing worth in it ſelfe, yet is it the ordinary rode which leades vs to the ſight and

ſenſe of thoſe tranſcendent perfections in him which will raviſh vs with a more tranſcendent loue of him: Happy are wee if that baſe vulgar loue bee in time ſwallowed vp in a loue more celeſtiall and divine, if that which can doe our ſoules no good while we reſt vpon it become a manuduction vnto that which wil certainely make vs bleſſed. Had not the *Samaritans* beleeued at firſt vpon an inſufficient ground, the alarum of the woman, they had not come to beleeue vpon the true, their owne knowledge and experience. Had not the faithfull ſoule which is now moſt ſicke of a ſpirituall loue vnto her Saviour, firſt loued him vpon heare-ſay & cuſtome, ſhe had never felt, in all probability, thoſe heavenly trances and vnvtterable raviſhments with which now ſhe is tranſported. All that loue which we profeſſe

feſſe vnto Chriſt betweene our firſt birth, and the firſt pangs of the ſecond, is a loue ariſing only from nature and cuſtome, and is tolerable in vs while wee are children, being not ſo properly an errour as an introduction vnto truth: I ſay it's a hopefull preparation in children which are not yet come to that ripenes of their naturall faculties that the ordinary meanes of grace, the preaching of the Goſpell, may work vpon them. But after they haue attained to maturity of reaſon and ſhould beginne to haue αἰσθητικὰ γεγυμνασμένα, as the Apoſtle ſpeaks, their ſenſes exerciſed to diſcerne betweene good and evill, if they proceed ſtill in ſuch childiſh cōceipts of Chriſt Ieſus, and drowſie affections vnto him, as they ſucked from their nurſes breaſts, their loue beginnes now to bee groſſely ſinfull, and whenſoever

it shall please the Lord to thunder them out of that sleepe of death, wherein now they enioy some contenting dreames they must penitently bewaile it amongst the other sinnes of their vnregeneracy. I haue done with my discovery of the false ground of loue vnto Christ, by naturall instincts of religion restrained to Christianity by birth and education. Before I proceed to an application of this discourse, I will insist vpon some opposite places of holy Scripture, which will adde both light and strength vnto the precedent discourse, and I hope prepare your hearts to the ensuing application. And first wee haue an excellent place, *Cant.* 5. *v.* 9. where the spouse, that is the faithfull soule, hath this interrogatory doubled vnto her, *what is thy beloued more then a beloued,* מדוד מדוד *mahdodek mid-*

dod

The places of Scripture which seem to oppose the doctrin deliuered.

dod, what is thy beloued more then a beloued, that is, what tranſcendencies, what ſingularities of alluring perfections, are ſo peculiarly remarkable in that Saviour of them, on whom thou art ſo ſtrangely enamored, as if there were nothing louely beſides him? But what hath the ſoule nothing now to commend in her Saviour, but what might bee paraleld in ſome other? Yea, from that verſe to the ende of the Chapter, ſhee runnes on in a deſcription of his rarities; a deſcription ſo ſtuffed with the choiceſt delicacies of expreſſion, that I am perſwaded it cannot bee matched out of any of thoſe Poets which haue flowen higheſt in amorous invẽtions; I cannot ſtand to vnfold them vnto you: that which makes moſt to my purpoſe in it, is the ſuperlatiue preeminence which ſhee giues him, v. 10. *He is the chiefeſt,*

or as it is more elegantly in the originall, *He is an enſigne bearer amongſt ten thouſand*, for ſo the word דגגל *Dagull*, properly ſignifies, v. 16. *He is altogether louely;* כלו מחמדים *cullo machamaddim, he is all entire*, hee is all compoſed of loues, wherevpon ſhe concludes with a triumphant Epiphonema, *This is my beloued, and this is my friend, o yee daughters of Ieruſalem.* A ſecond memorable place is, *Phil.* 1. *v.* 9. 10. St *Paul* ſpeakes thus, *And this I pray that you loue*, (to wit, to Chriſt and his Goſpell) *may abound yet more and more in knowledge, and in all iudgement, that you may approue things that are excellent, that yee may bee ſyncere and without offence, till the day of Chriſt.* The Apoſtle praying for the confirmatiō of their loue vnto the Goſpell, and as an eſpeciall meanes of that hee praies, they

2 Phil. 1. v. 9. 10.

may

may abound in all iudgement, by which they may bee able vpon good grounds to approue the reall excellencies of truth before the plauſibilities of errour, that ſo they may bee ſyncere in their loue vnto it, to which purpoſe alſo hee prayes for the *Epheſians, that they might bee rooted and grounded in loue*, Epheſ. 3. 17. A third conſiderable place is, 1. Cor. 12. 3. *Wherefore I giue you to vnderſtand, that no man ſpeaking by the ſpirit of God calleth Ieſus accurſed: and that no man can ſay that Ieſus is the Lord but by the Holy Ghoſt*, that is, no man cā with the fiduciall aſſent of his heart, acknowledge Chriſt to bee the only Lord, which hee is to worſhip by the ſame impulſions, by which another curſes and blaſpheames him, but by ſuch peculiar motiues as are ſuggeſted and reuealed vnto him by the holy Ghoſt. Cor. 12, 13

There is no man in this assembly but would thinke it very strange, if one should tell him seriously, he could not say, no not so much as thinke, that Iesus is the Lord. But if he thinke & say him to be *Anathema*, his saying will doe him no good, though he make it his only work to reveale it as long as hee liues. The last place shall bee that eminent one in St *Peter*, 1.3.15. *But sanctifie the Lord in your hearts, and bee ready alwaies to giue an answere to every man that asketh you a reason of the hope that is in you*. What reason? Such a one as may bee reported by those who question vs? Such a one as may perhaps make more against vs then for vs? Such a generall one as might bee giuen for any presumptiō in the world? No, a reason from a cleere distinct knowledge of the peculiar grounds, and experimentall sense

of

of thoſe encouraging foretaſts of our incorruptible hopes by the Goſpell: which though it cannot convince ſuch Hereticks and Infidells as examine vs; becauſe the God of this world hath cloſed their eies, yet it may ſtrengthen vs to poſſeſſe our ſoules in patience, and to hold faſt our confidence which hath ſuch great recompences of reward in ſpight of all the terrours of Men or Divels.

Vſe. 1. To admoniſh every man here preſent with all ſpeed and diligence to commune with his owne heart, and to examine whether he be as yet come out of his cuſtomary loue vnto Chriſt into a ſpirituall, or no. Beloued, we are all confident that we loue Chriſt Ieſus, and if one ſhould in earneſt tell vs wee did not loue him, wee ſhould take it as ill, and interpret it as if hee told vs wee were

Vſe 1. Is to examin your ſelues whether ye be come out of this cuſtomary loue vnto Chriſt, into a ſpirituall, or no.

were damned. Seeing then all our glorious hopes of a better life are built vpon this ſuppoſition, that we are the true Diſciples of Chriſt, as we would not be called to after-reckonings at that ſolemne day of accounts, or haue a flaw found in our euidēce, which ſhould eternally daſh our expectation, euen then when wee ſhould take poſſeſſion, as wee would not haue our hopes to vaniſh in amazement, and confuſion at that terrible day, when it ſhall be too late to recall or rectify any thing which hath beene formerly amiſſe, as wee would not haue our confident cōceipts of Chriſts loue vnto vs, and ours vnto him giue vs the ſlippe at the houre of death, when wee ſhould haue moſt vſe of them, and leaue vs to a fearefull expectation of iudgement. Let vs, I ſay, if we haue any regard of ſenſe of theſe things

deale

deale ingenuouſly with our owne ſoules, and impartially examine what better ground wee haue for that ſuppoſition which vpholds all our welfare, then ſuch as I haue demonſtrated to bee miſerably inſufficient. Chriſtians wee are all by education, by country and cuſtome, by conformity vnto lawes and faſhions: but is this all? haue wee proceeded no further? why this will aduantage vs no more for heauen then that wee are Engliſhmen. All this is but the outſide of Chriſtianity. Chriſtianity thruſt vpon vs by our naturall birth before wee were aware of it, and fetled on faſter by cuſtome, and as it were rivited in while wee perhaps never thought of it. What ſaith the Apoſtle 2. Romans, 28. *Hee is not a Iew which is one ἐν τῷ φανερῷ in that which appeares outwardly.* What not he

a Iew.

a Iew which is borne and bred a Iew? yea hee is a Iew in all outward visible respects whatsoever. But all these will giue him no title to those everlasting promises which are made vnto *Abraham* and his seed according to the faith. Hee is no Iew in respect of thē. In like maner he is no Christian, who is but outwardly one: who slides insensibly to himselfe into the visible garbe of Christianity; by naturall generation. He only is a Iew, who is one ἐν τῷ κρυπτῷ in the secrets of his heart, and hee only is a Christian, who hath beene made one by a second birth of his soule, invisible to others; but admirably sensible vnto himselfe, being borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God, as St *Iohn* fully expresseth it, c. 1. v. 13. Well then, if thou

wouldst

wouldst not bee mistaken in thy selfe, if thou wouldst bee ascertained whither or no thou lou'st Christianity vpon any other motiues then such as nature and custome may suggest. First of all looke backe vpon the estate of thy soule ever since thou hast beene able to remember. Reflecting thus vpon so much of thy life as is gone, canst thou not remember a time wherein thy selfe being iudge, thou didst but dissemble with thy Saviour, when thou thoughtst of him but very seldome, and then but perfunctorily, without any heat of affections, when thou tookest not much to heart any thing hee hath done for thee, when thou tookest no conscionable care to liue vnto him, because hee had died for thee. Reflecting thus vpon the time past, canst thou not discerne but that thy loue vnto Christ

Christ hath beene spun out in an even thred even from the cradle vntill now, but that the pulse of thy affections vnto him hath alwaies beaten much after the same manner, without any notable variation. In a word can'st thou not remember but that thou hast loued him alwaies as well, if not better, then thou hast in the latter time of thy life past. I say if the case bee thus with thee, its a thousand to one but thou loues't him only vpon that deceiuable ground which I haue laboured to discouer.

To direct a little farther in this examination. Suppose the winde which now fits in thy backe, and kindly blowes thee on towards Christ, should turne vpon a sudden and furiously bluster in thy face. Suppose those lawes and customes which hitherto haue encouraged thee to

proceed

proceed in Christianity, should command thee back againe, and tell thee they were mistaken: suppose all the men thou knowest or heerest of, should change the fashion of their religion, and leaue thee as much alone, as *Elias* once thought himselfe to haue beene: and holy *Athanasius* was when hee held vp against a world of *Arrians*; I say if the τὸ ὑπερέχον τῆς γνώσεως that speciall excellency of the knowledge of Christ, which made St *Paul* to count all things dung, that hee might winne Christ, hath not furnished thee with vnanswerable reasons, why these suppofalls should not pull thee backe, its a plaine case, that only the opposite encouragements set thee forward. To bee briefe, art thou not sure that thou hast such speciall peculiar reasons for thy religion as could not haue suffered

The backe slidinge of others cannot seduce the sound Christian.

ſuffered it, much leſſe haue cauſed thee vpon any ſuppoſalls to haue beene of any other. Haſt thou not with an inlightned vnderſtanding eſpied in Chriſt Ieſus thoſe vnparal'd tranſcendencies which put an infinitely vaſt difference betweene him and thoſe many Antichriſts in the world. Laſtly, haſt thou not at ſome time or other, in ſome meaſure had thy conſcience convicted of ſinne, reviued with ſuch gracious influences diſtilling from his louely countenance, and refreſhed with ſuch words of eternall life from him, as thou knoweſt (goe whether thou wilt) cannot bee expected from any one elſe. If thy heart anſwere no to theſe interrogatories, aſſure thy ſelfe thou knoweſt not yet what this meanes to loue Chriſt, I ſhould but flatter thee to tell thee thou art a Chriſtian, yea I ſhould in

ſome

some sort mocke thee, by giuing thee a glorious title, which if thou continue as thou art, will no way benefit thee, yea it will not only keepe thee out of heauen, but sinke thee deeper into Hell. Giue glory vnto God that thou liuest in a time and place where thou hast all encouragements, opportunities, invitations to be more entirely acquainted with thy Saviour, and to grow as intimate with him, as any man else, but for the present bee content to consider that thy loue of him hitherto hath beene built vpon a rotten foundation; giue no rest vnto thy selfe, vntill thou hast learned to loue thy Saviour vpon such inducements as hee would haue thee, even beeause hee hath loued thee. Giue not over importuning the spirit of grace *to direct thy heart into the loue of God, and into the pa-*

tient

tient waiting for Christ, as the Apostle divinely prayes for the Thess. 2. Ep. 3. 5. Giue not over I say, vntill thou hast *attained vnto all riches of the full assurance of vnderstanding to the acknowledgment of the mystery of God, and of the Father, and of Christ*, as the same Apostle sweetly prayes for the Colossians 2, 2.

Vse 2. that those that are made partakers of the heauenly calling take two things to heart.

Vse 2. Let me bespeake all such, as by the tender mercies of God melting their hearts, haue beene made partakers of the heauenly calling, and begotten againe vnto a liuely hope, let me I say, if there bee, any consolation in Christ, if any fellowship of the Spirit, if any bowels and mercies, let me beseech them to take two thinges deepely to heart. First, the infinite dishonour which is done vnto Christ, the Author and finisher of our faith by the customary profession

1 The infinite dishonour that is done vnto Christ by the customary profession of his glorious name and Gospell.

of

of his glorious name & Goſpell in this kingdome. It's aboue three ſcore yeares ſince the Saviour of the world hath vouchſafed after a moſt eſpeciall manner to reſide amongſt vs early and late, to call and cry vnto vs, to take notice what need we haue of him, to bethinke our ſelues of our infinite wants, which none but hee can ſupply, counſelling vs as he did the Church of *Laodicea* to buy of him gold tried in the fire that we may bee rich, and white rayment that our nakednesse might not appeare an eye ſalue, that now in this our daies wee might ſee thoſe things which belong vnto our peace, and all this without mony: Now that after all this there ſhould bee thouſands amongſt vs, who being asked a reaſon of the hope that is in them, cannot ſpeake tolerable ſenſe why they are Chriſtians

Christians rather then professed Infidels; that there should bee whole parishes which cannot afford one wise word toward the defence of our most holy profession, that many who will take it very ill, if they are not accounted as good Christians as the best, should thinke no otherwise of Christ, then some doe of St *Patricke*, and St *David*, and other of the Saints of their country. Lastly, that those great and precious promises which Christ hath purchased for vs, with the vnvaluable price of his owne dearest blood, by those who one day thinke to haue their share in them, that they set as slothfull, ignorant, heartles affections vpó them, as professed Infidels doe vpon those poore imaginary, deluding hopes which Satan is permitted to abuse them with, questionlesse it becomes not any man,

man, who hath resolved the rest of his time in the flesh, to seeke the things of Christ Iesus, and hath felt in his owne soule what good reason he hath for it, I say it becomes not any such to think of these things which grate so mercilesly vpon his Saviours wounds, and even make them bleed afresh, without sighs and groanes, a bleeding heart, and a great deale of secret mourning. Betweene the millions of men who hate the Redeemer of the world; and the multitude which loue him they knowe not wherefore, O how few are there which loue him in syncerity! The second thing which I would intreat of those who vnderstand what a wofull thing it is to bee a stranger vnto Christ, to bee yet vnreconciled vnto God by him, is that they would with yerning bowels commiserate the lamen-

a To commiserate the lamentable condition of their poore ignorant brethren.

lamentable condition of their poore ignorant brethren, which they shall meet with every where, especially in most country-Villages. I haue obserued vpon occasions much table-merriment which hath beene made by tales which passe about of such absurd, senseleſſe answers as silly Christians haue giuen, being demanded a reason of their faith, perhaps vpon their death-beds or at their comming to the Lords table. Let such vnnaturall mirth bee farre from those who are to striue to haue the same minde in them which was in Christ Iesus. You, who by that blessed change wrought in your soules, haue passed from death vnto life, consider with a thankefull reflexion vpon the Father of lights, that had not hee vouchsafed you a more ingenuous education, fairer opportunities to grow acquainted

quainted with the mysteries of grace, more distinct call of his sanctifying spirit, and more illuminated apprehensions to discerne them, you might haue groped and stumbled in a thicker mist of stupidity then now befooles your vnnurtured brethren, you might haue dishonoured that blessed name by which you are called, by as wild misconceits and horrid follies, as any come from them, and whatsoeuer is ridiculous in them might haue beene more prodigious in you, you know what price to set vpon your owne soules. You know the soule of the meanest idiot is of equall value with yours, and that it cost the redeemer of the World as many stripes and wounds as yours, O then pitty thy brethren so likely to perish, for whom Christ died, yea the rather, because they being stuf-

fed with ſottiſh conceipts, will bee ready to laugh at thoſe who ſhall pitty them: Take all opportunities to doe them ſome ſpirituall good as occaſion ſhall bee offered, conferring with them and praying for them: and let Chriſtian ſympathies bee the leaſt you can afford them; you know what you meane, when you pray daily that Gods kingdome may come; remember, you pray not in earneſt, vnleſſe you doe your faithfull endeavour to helpe it forward, as in your owne hearts, ſo in the hearts of your brethren, with which at any time you converſe. Conſider I beſeech you, what a diſmall fog of Popery doth yet darken this Iland, Popery which few thinkes of, I meane that blind abſurd implicite faith of beleeuing, as the Church beleeues. For there is not a pin to choose

The abſurditie of implicite faith

chooſe betweene him that beleeues in groſſe, what the Church of England beleeues, and him that beleeues as that ſynagogue of Satan the Church of Rome beleeues, it neither knowes any thing explicitly, what either Church beleeues. Meditate on this, and what zeale, what courage, what indignation you feele in your breaſts againſt the Antichriſtian impoſtures of Rome, let them fly I beſeech you vpon all occaſions, againſt this Proteſtant Popery. But I ſee no hope but that the Colliars faith will haue the greateſt number of profeſſours, whilſt accurate Catechizing of all ſorts of people, which did ſo much good in the primitiue Church, is in ours ſo generally neglected. But I conclude, beſpeaking you in the words of St *Iude, But ye beloued, building vp your ſelues on your*

moſt holy faith, praying in the holy Ghoſt. Keepe your ſelues in the loue of God, looking for the mercies of our Lord Ieſus Chriſt vnto eternall life. And of ſome haue compaſſion making a difference. And others ſaue with feare, pulling them out of the fire: hating euen the garment ſpotted by the fleſh.

A Prayer. O thou father of mercies and God of all conſolations, looke downe from thy throne of eternity, and take notice of vs thy poore ſeruants, who doe now deſire to muſter vp all the faculties which thou haſt giuen vs, and to employ them in an acceptable thankeſgiuing vnto thee. O Lord wee deſire to ſpend our beſt ſpirits euen to exhale our deareſt ſoules in thankefull eiaculations vnto thee, for that moſt incomprehenſibly admirable cõtriuance of our ſaluation, by the death

death of the ſonne of thy loue: O Lord wee deſire to bee tranſported with a holy amazement, as often as wee thinke of this myſtery of myſteries, and even to empty our hearts of their ſecrets in halleluiahs, and voices of exultation. Moſt holy Lord, wee praiſe thee, for the marvelous light of thy Goſpell, which hath acquainted vs with thoſe wonders of mercy, which thy Chriſt hath performed for our ſoules, for thoſe comfortable evidences of our juſtification by him, with which our bruiſed conſciences haue beene moſt gratiouſly revived. Wee praiſe thee likewiſe for thoſe wonders of a new creation which thy bleſſed ſpirit hath begunne in our hearts, for that it hath begunne to weaken and waſt the body of ſinne, to crucify thoſe corruptions which heretofore haue bin moſt

insolent in vs, to weane vs from those vanities, which heretofore haue beene our chiefe comforts, and to make vs more willing to be kept within a holy compasse. O Lord, wee desire, wee desire with most enlarged hearts, to blesse thy infinite goodnesse, for all those ravishing irradiations and glorious prefaces of our blessed immortality, by which thy comforting spirit, hath so often encouraged vs to patient continuance in well doing. Wee blesse thee for al the heavenly thoughts, affections, desires, and resolutions which thou hast put into vs at any time, wee praise thee for that portion of thy good word which thou hast afforded vs at this time, O thou that delightest to pardon abundantly, pardon all the errours and imperfections which haue come either from me in delivering, or any of thy people

people in entertaining thy meſſage. Let it not bee a ſauour of death vnto death, vnto any man who hath beene within the ſound of it, but let it ſome way or other bee beneficiall vnto him in reſpect of thy kingdome. And now oh thou that dwellest in vnapprochable ſplendor, quite out of the ken of mortality, ſeeing thou haſt ſuffered duſt and aſhes to approach ſo neere to thee in thy ordinances, diſmiſſe not any one of vs we beſeech thee without a bleſſing, ſend not any one of vs without a comfortable beame of thy countenance ſhining into his heart; Thou art the fountaine of holineſſe, ſend vs not therefore out of thy preſence, without ſome more clearneſſe in our apprehenſions of thy ſauing miſteries, and heauenlineſſe in our affections vnto them. Send vs not from thy

throne of grace but with a heauenly calme in our soules, or with such tempests of repentance as may prepare vs for an everlasting serenity, O Lord send vs not away but either with that joy which passeth all vnderstanding, or that godly sorrow which may prepare vs for it. To thee O father with thy beloued sonne and blessed spirit, three most glorious Persons, and one infinite Deity, bee ascribed all honour, power, praise, might, maiesty, and dominion, by vs poore sinners here militant on earth, and all the glorified companies triumphant in heauen, from this time forth for evermore. *Amen, Amen.*

FINIS.

THE TRIALL OF our sincere loue to Christ.

EPHES. 6. V. 24.

Grace bewith al them that loue our Lord Iesus Christ in sincerity.

I WILL not discourage your attention with a tedious repetition of what I haue heretofore in another audience delivered vpon this Scripture: some thing must needs bee recalled to guide your attention into the ensuing discourse, and to knit that vnto a former: but I will not trouble you with a word more, then the necessity of methode shal enforce

meevnto. To winde vp then as much as is neceſſary in a brieſe introduction, Wee liue in an age of a Preſumption as peremptory as vniverſall: they are rare men that make any queſtion of their ſalvation, and which is moſt to bee pitied, they are for the moſt part ſuch as haue leaſt reaſon. I am perſwaded, there was never yet any time when men were generally more confident in their hope of heauen, or leſſe able to give a wiſe reaſon for it; inſomuch, that it may bee but too probably conjectured, that to one that periſhes through deſpaire, there miſcarry hundreds through preſumption. This generall preſumption ſtands vpon theſe two generall ſuppoſitions. 1, That Grace, (1) all the gracious, precious promiſes of God concerning a better life, doe infallibly appertaine to all ſuch as

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loue Chriſt Ieſus in ſincerity: (i) to all ſuch as are true, ſerious, reſolute Chriſtians. 2, That wee our ſelues are all ſuch men, that wee are all Chriſtians good enough to ſerue the turne, though wee are not ſo forward and exemplary, though wee keepe not ſuch ſtirre with our profeſſion as ſome others doe. The firſt ſuppoſition is out of all queſtion, and can never bee brought into diſputation by thoſe which ſubmit to the Scriptures, it being the ſcope, not onely of my text, but alſo of the whole Goſpell, yea of the Law and the Prophets. So that (with reverence bee it ſpoken) it ſhall bee as poſſible for God, that is the eternall truth it ſelfe to lye, as for that ſuppoſition to faile any man, who obſerving the conditions of it, caſts himſelfe vpon it: ſo that in ſtrict propriety of ſpeech, it is not of

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it selfe any prop of presumption, but onely by accident as it's subject to mis-application by vs. Well then, presumption stands more directly, and leanes more heavily vpon the second supposition, and therefore all our care must be every man for himselfe, to see that wee are not mistaken in our account at home, to bee sure wee are all such men as wee deeme our selues to bee (i.) such Christians, as may vpon good sufficient grounds, lay claime vnto, and plead interest in all the glorious promises in Christ Iesus. Vpon this I obserued all the conditions required on our part, & by consequent, the whole tryall of our assurance, to bee comprised in this sincerity of our loue towards him; and farther, for the exact tryall, and through examination of this, I impoſed vpon my selfe, the hand-

handling of three moſt conſiderable points which make vp it ſelfe, and evidence vnto vs the ſincerity of our loue vnto Chriſt. 1, The true immediate ground, or originall of it. 2, The requiſite degree or intenſion of it. 3, The eſpeciall fruites and effects of it. Concerning the originall of our loue vnto Chriſt, amongſt many inſufficient deceiuable grounds of it, I vndertooke the diſcovery of one which I found to be moſt dangerous and vniverſall: to wit, naturall inſtincts of religion in generall reſtrayned to Chriſtianity by birth and education. This diſcovery, I haue already elſewhere at large, as God enabled mee, performed. In the ſecond place, I promiſed a declaration of the true, proper, and ſure ground of ſincere loue vnto Chriſt: and this by the aſſiſtance of the bleſſed ſpirit, you ſhall

The Ground of preſumption.

shall haue pay'd at this time.

Well then, what is the most immediate and proper ground of the syncere loue of a poore sinner vnto his Saviour Iesus Christ? I answere out of the question, when in earnest hee findes himselfe to bee a miserable sinner, and apprehends Christ Iesus to bee his gracious Saviour, and one of whom hee stands in infinite need. Or to deliver it more fully, it is a cleare, distinct, particular, tender apprehension of his owne infinite wants and miseries by reason of sinne, and of those miracles of loue and mercy which Christ hath performed to cure these and supply those, and that as freely and purposely for him, as for any man else. To cleare and confirme this excellent point I will, as God hath directed my meditations, first proue it to bee so, and then demonstrate, why

The Groũd of a Christians love to Christ.

why it is ſo. That it is ſo, appeares by ſundry places of holy Scripture, out of which I will cull ſome few, which ſeeme to mee moſt pregnant and pertinent. *I loue the Lord*, ſaith holy *David: Pſal.* 116. 1. marke his reaſon; *becauſe hee hath heard my voyce and my ſupplications.* But what kinde of *ſupplications* were theſe? vpon what occaſion were they made? you may ſee both, *v.* 3. 4. *The ſorrowes of death compaſſed me about, and the paines of hell gate hold vpon mee: then called I vpon the name of the Lord, O Lord I beſeech thee deliver my ſoule.* Theſe were my ſupplications, which the *Lord hath heard, and therefore I loue him*, yea *becauſe hee hath inclined his eare vnto me* in theſe my ſpirituall agonies, *I will call vpon him as long as I liue.* 2° Wee haue an eminent place, 1. *Joh.* 4. 19.

4. 19. *We loue him*, marke his reaſon, *becauſe hee firſt loved vs.* True, ſome may ſay, God hath loaded vs with innumerable expreſſions of his loue in our creation and preſervation, and wee doe reciprocally loue him for them: but what's this to the loue of Chriſt? To omit as impertinent in this place, that in ſome ſort wee owe both our creation and temporall preſervation vnto Gods loue in Chriſt; ſeeing it is not probable, but the whole frame of nature ſhould haue beene diſſolued preſently vpon the fal, had not God of his mercy intended a Redeemer for mankinde to bee revealed in the fulneſſe of time: but to let this paſſe, St *John* in the words, *becauſe hee firſt loued vs*, vnderſtands that loue of loues, that boundleſſe, incomprehenſible loue of God wherewith hee hath loued vs in Chriſt:

It is probable that we owe our Creation to Gods love in Chriſt.

Chriſt: as it plainely appeares by comparing 9. and 10. verſes. In this, (that is) in this infinitely more, then in any mercy of creation or preſervation, was manifeſted the loue of God towards vs, becauſe that God ſent his onely begotten ſonne into the world, that wee might liue through him. *Herein is loue*, (that is,) herein infinitely more then in any thing elſe, *not that we loued God, but that hee loued vs, and ſent his Sonne to bee the propitiation for our ſinnes.* To recollect, and to bring it home to the poynt in hand, when as the ſame S. *Iohn* ſpeakes *v.* 16. *Wee haue knowne and beleeued the loue that God hath to vs, when wee finde our ſelues to haue beene euen dead men, and that God ſent his Sonne, that we might liue through him*: when wee perceiue our ſelues overloaden with ſinnes,

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and that Christ was sent purposely to be a propitiation for them; O here is the true originall of our loue vnto him, now wee loue him, because hee first loued vs. A third place, and I'le trouble you with no more, is *Luc.*7. 37. where wee haue a whole parable to this purpose, delivered by our Saviour himselfe to make the Pharises vnderstand, what that poore woman meant by those strange distracted and seemingly madde expressions of her loue vnto him in washing his feet with teares, and wiping them with her haire &c. The parable is of a creditour and his two debters: I neede not repeate it, most of you know it already, others may peruse it if they please. The application of it is, that then sinners doe indeed fall in loue with their Saviour when they perceiue themselues to bee over

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head and eares, as wee say, in debt vnto God, and themselues most vnable to discharge one farthing, when they feele that God begins to put his bond in suite which they had forfeited long before they were borne, when he sends an arrest for them by the terrours of his Law, their owne consciences, and the spirit of bondage. Lastly, when they feele themselues even haled towards that prison from which never any man came out, which was once in, and then most opportunely comes in Christ Iesus with his merits, satisfies his father to the full, rescues them out of the sergeants hands, that they being delivered out of the hands of their enemies may serue him without feare, in holinesse and righteousnesse before him all the dayes of their life. Indeede the conclusion of the applicatiō vers.

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47. seemes to thwart and vnsay all that which I haue said: *Her sinnes which are many are forgiuen her, because she loued much.* I deny not but the words as they are, admit a pious sense, neither am I ignorant with how little adoe they may be reconciled which haue beene hitherto spoken. But if I might be worthy to deliver mine owne opinion, with due respect vnto the translatours, I would alter one word in the translatiõ, which I suspect should runne thus: *Her sinnes which are many are forgiuen, therefore shee hath loued much.* The sense requires this construction. 1. Because the whole scope of the parable is to shew that he loues most to whom most is forgiuen, and not contrarily, that most is forgiuen to him that loues most. 2. The antithesis in the same verse requires it, the words, but

The ordinary translation corrected.

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to whom little is forgiuen hee loueth little, ſuppoſeth this theſis, becauſe many ſinnes are forgiuen her ſhe loueth much. Now as the ſenſe requires this interpretation, ſo the conjunction ὅτι admits it: for albeit not in the pure Greeke *idiom*, yet in the heleniſticke vſe of it, anſwers to all the acceptions of the Hebrew כִּי which hath ſometimes the ſignification of *ideo, quapropter &c.* Neither may it prejudice this interpretation, that our Saviour after all thoſe expreſſions of loue from the penitent woman, and his apologie for himſelfe and her to the Phariſee, tels her that her ſinnes are forgiuen her: this was but that ſentence of abſolution for her greater comfort, and aſſurãce outwardly pronounced, of which no doubt but ſhe had before ſome gratious inklings within, and the vertue of which

which ſhe had already taſted, though not in that comfortable meaſure, or diſtinct manner as ſhe deſired. But now I would not willingly be miſtakē in the point as if my opinion were, or I intended to proue out of the aforecited places, that there is no true loue vnto Chriſt, but what is grounded vpon an actuall perſwaſion of the remiſſion of our ſinnes by him. Alas how many poore ſoules euen languiſh with a ſpirituall thirſt after him! how many bleeding hearts both feele and expreſſe moſt vehement pāgs of importunate loue towards him: how many broken ſpirits euen ſpend and exhale themſelues in continuall ſallyes as it were, and egreſſions of affection vntohim, who haue indeed heard, but not as yet taſted how gratious he is, who haue not as yet perceiued in themſelues thoſe inward

ward whiſperings of comfort, *feare not, I am thy ſaluation: be of good cheere thy ſinnes be forgiuen thee*: in a word, who haue not as yet felt themſelues *ſealed to the day of redemption by that holy ſpirit of promiſe*? To reſcue the truth out of theſe clouds, and to preſent it in her brightneſſe vnto you, wee muſt firſt obſerue that every degree of true ſpirituall loue vnto Chriſt, proceedes from a proportionable act of ſaving faith: Secondly, that there is a twofold loue, 1. one of Deſire, which is an earneſt longing after that, which wee beleeue would doe vs much good if wee could attaine vnto it. 2. Another of complacencie, when having attained that wee deſire, wee hugge, and embrace it, and ſolace our ſelues in the fruition of it. Now as ordinarily in the loue of any other object: ſo likewiſe if

There is a Love of Deſire, and Love of Complacency.

we respect Christ Iesus, the first of these loues is the introduction to the second; and both of them issue from a proportionable act of faith precedent. That affectionate longing & thirstie loue wherwith wee pant and gaspe after Christ having never yet beene refreshed with any comfortable testimony of the spirit since the beginning of our humiliation, proceedes from that former act of faith whereby wee assent vnto all the Gospell-promises as most true and good in themselues, and infinitely better vnto vs then any thing in the world, could we bee once assured that they belong vnto vs as well as to other men. That other loue of complacencie, when with the Psal. we returne vnto our rest, because the Lord hath dealt bountifully with vs, and sweetely repose our selues in the lap of our Saviour, with

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content vnſpeakeable and full of glory, proceedes from that laſt act of faith, whereby wee are actually perſwaded by thoſe welcome whiſpers of the ſpirit of adoption, that Chriſt is as certainly our Saviour as any mans elſe, and that our debts (as infinite as they were) are cancelled to a farthing, as well as the ſmaller ſummes of others. Laſtly it will not bee amiſſe to obſerue two things of this loue of complacencie ariſing from a perſwaſion of Chriſts loue vnto vs in particular. 1. It's ſubject to all variations or changes, ebbings & flowings of that perſwaſion. For as often as in any violent temptation, or ſenſible diſertion our perſwaſion ſeemes to bee confuted, this loue of complacencie is either for a time quite ſtupified, or elſe it falls backe as it were into that thirſty anxious loue of

desire. 2. This loue of complacencie admittes degrees proportionably to the degrees of that perswasion. If that bee cleare and strong, this loue is more chearefull and pleasant: If that bee weake and obscure, this loue is not so sprightfull, but somewhat lumpish being cold with many feares, and jealousies. Whence this loue of complacencie may not vnfitly bee sub-divided. 1. Into Ordinary loue which proceedes from a weaker degree of that last act of faith, and though sincere, yet being imperfect, is mixed with anxiety in the same proportion as that is with doubting. And. 2. into Heroicall loue which springeth from a more eminent and transcendent pitch of perswasion concerning our owne reconciliation in particular: this is that perfect loue, which St *John* sayes, casteth out

Faith may bee sincere though mixedwith Anxiety.

out all feare (to wit) of distrust, bringing vs into a more intimate familiarity with God. I call the first Ordinary, because most Christians though effectually called doe ordinarily feele but such a timorous loue in themselues. The second which I call Heroicall in that sense in which eminent vertues haue their Epithite, is constantly onely in such as either beside the evidence of the word and spirit, haue had some speciall revelation to put them out of all doubt concerning their estate to Godward, or such as by a constant close walking with God, haue beene long exercised in a Christian course, haue often entertained Christ Iesus at supper in their hearts, and habituated themselues in to a more familiar acquaintance, with that holy spirit which brings all the good news from heaven to those dili-

Constancy in a Christian course frequent tasts of Christs love, and the Testimony of the spirit a sure vs of our Salvation.

gent soules which carefully wait for it.

Thus haue I, according to the skill that is given me, proued the originall of the syncere loue of a sinner vnto Christ Iesus blessed for ever, to bee a serious tender apprehension of his own extream need of Christ, and of Christs superabundant loue vnto him: I haue likewise explained this truth, and vindicated it from such exceptions as crossed my way. I come now to discouer the demõstratiue reason of this truth, and after I haue shewed that it is so, to shew you now why it must be so.

Wee are all borne enemyes and strangers to God.

Wee are all borne into the world στυγητοὶ, haters of God, & while we continue in that naturall stupid condition, wherein we were borne, *wee are all strangers both vnto God and Christ*, yea *enimies in our mindes through wicked*

wicked workes, as the Apostle speakes, *Col.* 1.21. Wee retaine indeed some obscure cloudy notions of a God, but not the darkest intimations of a Saviour, or least suspition of any need we haue of one. In a word albeit wee are borne and bred within the shrillest sound of the Gospell, yet as long as we cõtinue ψυχικοὶ meere animall, naturall men, it will not sinke into our heads, that wee are in such miserable case as Preachers would make vs beleeue we are, how ill it's like to goe with vs vnlesse wee laboriously enquire after Christ, and get to be reconciled vnto God by him. Now what more effectuall methode can wee imagine to beate vs out of this naturall antipathie against our Creatour and Redeemer, yea what other contrivance may there be to worke such peevish wretches, such froward re-

There is not imprinted in our nature so much as the obscurest intimation of a Saviour or the necessity of one.

bels out of one extreame into another, out of deadly hatred to sincere loue of the eternall Father and his only Sonne, to pull down their proud stomaches, to make them croutch and craule vnto his throne of grace, then to make thē see in what a hell they are while they stand in this distance from him to awake their consciences against them, and to make them a terrour vnto themselues to let the Law thunder and lighten into their soules vntill their wits & spirits beginne to fayle them, and then amidst all these amazing tēpests to let the glorious Gospell of Christ shine vpon them, to shew them Christ Iesus with his armes of mercy stretched out, & vndertaking to free them out of all these confusions, and to make their peace with his father if they will but come vnto him, & trust their selues with him, if they will

The curses of the Lawe drive vs to Christ

will but lay to heart, and learne to esteeme and admire those wõders of redemption which hee hath compassed for them. Had the prodigall sonnes stocke held out, and hee lyen still afloate in the full-tide of his sinfull pleasures, hee had set vp his staffe in that farre country, and quite forgot that hee ever had a father: yea when the tide was gone and had left him vpon the sands: whẽ the revels were ended, his bravery quite worne out into beggery, and himselfe preferred to bee an attendant of a company of hogs, if hee could but haue got his belly-full of huskes, he would hardly haue thought of returning home: but when these were denyed him, and hee could see nothing but death before him, O now hee comes to himselfe, and begins to thinke of a father hee had, and resolues to goe vnto him,

though hee might well ſuſpect his entertainment. Well, whatſoever that may proue, hee is ſure hee goes to a father, and therefore on hee goes, and when hee was yet a farre off, full of aboding feates, and diſconſolate muſings, behold his father about his necke before hee was aware of him, acting an over-joyed man, hee hangs about him, and kiſſes him, trims him vp with a robe and a ring, conducts him home in a kinde of triumph, and welcomes him with the ſolemnity of a feaſt and muſicke. Here was a change for the prodigall enough to haue turned his braines as wee ſay, but ſure it could not but turne his heart. Had that beene of marble or adamant, this could not but melt it into loue. O what a ſwelling, a thronging, a wraſtling did hee now feele in his bowels of tendreſt paſſions, impatient for want

want of expreſſion! O how did he now lay about him with teares of ſorrow and teares of joy, being much puſled, whether it would beſt become to proſecute his joy moſt or his ſorrow: in briefe how mad is hee with himſelfe that he had beene ſuch a ſonne to ſuch a father! I haue inſiſted the longer vpon the prodigals caſe, becauſe indeede it is our owne. For ordinarily, our heavenly father vſeth the ſame method to fetch vs his prodigall children home vnto him, and to bring vs in loue with his beloued ſonne Ieſus Chriſt. Wee are all as ſoone as we are borne, gotten into a farre countrey, where wee miſ-pend, and miſ-employ all thoſe faculties and endowments, with which our Creatour hath furniſhed vs, in the revels of ſinne and vanity, walking on merrily and confidently μετὰ τὸν αἰῶνα τοῦ κοσμοῦ τοῦτο

τὸν as the Apostle speakes *Ephes* 22. *according to the course of this world*: professing indeede (for fashionsake) loue both vnto God and Christ, but all the while denying and disclaiming them both in our hearts and conversations. But *God who is rich in mercy for his great loue wherewith hee hath loued vs. Ephes.* 2.4. When hee hath let vs runne our selues even out of breath in these riotous courses, and even tyred our selues in our journey to hell, thinkes it fit to stop our progresse, and first to make vs vnderstand our selues, that wee may the better esteeme of him and whom hee hath sent Iesus Christ. First then hee inspires vs with so much spirituall life, as may make vs feele our spirituall burden, consisting of our sinnes, and his curses due vnto them; hee raises vp many affrightments, and grim appari-

apparitions in our conſciences, hee giues Satan leaue to inſult ouer vs, whatſoeuer outward contentment wee faſten on, to put vs out of theſe dumpes, hee beates vs off from it, hee leaues vs not huskes to feed on, hee driues vs out of one ſhift into another, till at laſt wee are driuen out of all, and ſo farre, that wee ſee plainely, there is but one way with vs, euen to periſh euerlaſtingly, vnleſſe wee can get to bee reconciled vnto him. Now wee begin to come to our ſelues, and perceiuing our onely courſe which wee haue left, to bee, to caſt our ſelues vpon Gods mercy, but no getting neare vnto that, vnleſſe his juſtice bee firſt ſatisfied, no poſſibility of that on our parts, vnleſſe wee can get the ſatisfaction of Chriſt imputed vnto vs, finding the Scriptures ſo peremptory, that there is *no eã-*

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ming to the Father, but by the Sonne, that he that hath the Sonne, hath life, but hee that hath not the Sonne, hath not life, but the wrath of God abideth on him. Ioh. 3.30.

O now wee begin to see it was to some purpose, that wee haue heard Preachers talke so much of Christ; now wee begin to hearken better after him, to value and admire him; now wee wonder how wee could endure to bee without him so long, that wee could thinke so slightly of him heretofore, now those holy fits of loue grow vpon vs apace, and vpon a suddaine, with the *Spouse* in the *Canticles*, *wee are sicke of loue*, Now are wee entred into the loue of desire, and while our poore soules are sweating in these restlesse passions, we heare at length Christ Iesus in a milde still voyce, inviting all such as are weary and heavy laden to come

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vnto him, that he may giue them reſt: vpon this wee addreſſe our ſelues towards him, with our burden vpon our ſhoulder, and when wee are got within ken of him, hee ſeemes ſometimes to goe backward from vs, to make vs more eager after him, & thus oft-times hee lets vs ſtand trembling and ſhaking, weeping and groaning vnder our burdens, till wee are even ſinking and ſwowning vnder them, and then hee conveyes them away, cleares vp the heavens over vs, ſpeakes like a husband vnto our ſoules by his Spirit, hee preſents vs vnto his Father, who now ſmiles vpon vs with a reconciled coũtenance, and then vnto his Angels, who amongſt all their *Halleluiahs*, receiue ſome addition vnto their triumphant mirth by our converſion. Now no man need tell vs what Chriſt hath done for vs, we

feele reall experiments of all in our owne hearts, now wee haue seene, and felt, and tasted how infinitely hee hath loued vs, wee are ready to make our boast of it, and with the *Psalmist*, to invite all such as feare God purposely that wee may declare vnto them what he hath done for our soules. Now wee are in that loue of cõplacency, now wee cling vnto him, and would faine come out of our selues, to creepe vnto him, affecting not onely a vnion, but vnity with him, now we bestirre our selues in all the holy complements of heavenly loue, never thinking wee haue done enough, frequently bathing our selues in those delicious intimacies of our spirituall marriage which how much they passe all vnderstanding, I appeale to their experiences, to whom these things are no Paradoxes.

There are Reall tasts of the benefits procured by Christ in the hearts of true beleevers.

You

You ſee the excellent contrivance, by which our ſtubborne rebellious hearts are wrought over vnto the ſincere loue of Ieſus Chriſt: I ſuppoſe it now expedient to cleare this diſcourſe of the originall of vnfayned loue, from ſome doubts and ſcruples which may ariſe from it.

1 Whether none can loue Chriſt in ſincerity, but thoſe that are brought vnto it by this method? I anſwere, not one, ordinarily, if his converſion bee wrought by the Miniſterie of the World. The reaſon is plaine out of what hath beene deliuered. Wee are to loue Chriſt as a Saviour: how can we be brought to thoſe, vntill wee feele our ſelues loſt, and vnderſtand what need wee haue of a Saviour? We are to loue him as a Mediatour: what reaſon is there for this, vnleſſe wee firſt plainely perceiue

The ſenſe of our owne miſery makes vs in love with Chriſt as a Saviour.

God

God to bee our enemy? Laſtly, wee are to loue him as our Phyſitian: what ſenſe is there for that if wee feele not our ſelues in ſome danger, if wee feele no aches or gripings, no ſmart about our ſoules, if wee finde no good that Chriſt hath done vs, or can doe vs? Himſelfe tells vs, *the whole haue no need of the Phiſitian; onely the ſicke*, ſuch as feele and acknowledge themſelues to bee ſicke, will make vſe of him. But here it's requiſite to obſerue, that the ſeuerall paſſages of this great alteration wrought in our affections, are more or leſſe ſenſible, according to the ſeuerall conditions of the perſons. Wee are all prodigalls, yet ſome more, ſome leſſe: we are all gone into a farre countrey, yet ſome roue a great deale farther then others: For illuſtration, ſome haue had a more reſtraining education then others,

others, and beene trained vp in a more innocent civility, vntill the time of their visitation, which oft-times overtakes them very early, and takes them in before they are acquainted with the villanies of the world, or vices of the times: such, though commonly they take weeping crosse in their way too, as they come home vnto Christ, yet they passe not through so many pikes, so many pangs, and terrours, but with lesse stirre and difficultie arine safely at his bosome, & get within his embraces. On the other side, some are starke prodigalls, meere Publicans, such as haue taken their ful swindge in the wildest exorbitancies, such as haue serued an apprentiship, perhaps two or three to the World, the Flesh, and the Divell, such as these, when it pleaseth God to put his hooke in their nostrils, to turne

turne them round, & make them looke towards heaven, are brought to the loue of Christ, evē steppe by steppe in that method which I haue formerly described. The other are brought vnto the loue of Christ, but these being once brought vnto it, loue him more vehemently, for it's certain *he loues most, to whom most is forgiuen.*

Whether our loue to Chr. would not bee more exact if we did cōsider the brightnesse of his glory.

2 Doubt, Whether our loue vnto Christ would not bee more pure and acceptable vnto him, if it arose from an exact, steddy contemplation of those infinitely amiable excellencies, and transcendent beauties, which are resplendent in his person; he *being the brightnesse of glory, & the expresse image of his Father*, Heb. 1. 3. or as it is ver. 7. 26. *The brightnesse of the everlasting light, the vnspotted mirrour of the power of God, and the image of his goodnes.*

I answer by proposing three breefe considerations: 1. That is the trueſt loue of Christ, which beats vs out of our naturall enmity against him, & brings vs home with longing affectiõs vnto him. Now it's moſt true, that the perſon of Christ, abſolutely conſidered without the relation of a Saviour vnto vs, is inveſted with moſt attractiue excellẽcies, & raviſhing beauties: but if a glimpſe of that orient luſtre ſhould flaſh in the face of an vnregenerate man, or impenitent ſinner, vnleſſe the ſanctifying ſpirit ſhould at the ſame inſtant renew his heart, it might driue him out of his wits but not out of his ſinnes, it might terrifye him into a deſperate tranſe, but not advance him to a kindly extaſie.

Christ only conſidered as a Saviour moues vs to loue him

Likewiſe, if one ſhould goe about to winne an enimie of grace vnto the loue of Christ, by the moſt

most accurate Metaphysicall discourses of those infinitely superlatiue beauties in the Deity absolutely considered, either they would bee phantasticke riddles vnto him, or at least-wise prevail no more with him to that purpose, then it would perswade him to loue one dearely, whom he mortally hated, to tell him that hee was a comely Gentleman. 2. Suppose these mysticall contemplations were effectuall this way, yet he that is yet vnacquainted with the power of converting grace, is altogether vndisposed to set himselfe about the. An acute, but vnsanctified schoolman may overstraine his vnderstanding with a wearisome gaze vpon those invisible beauties, and dazle it into a more distempered ignorance, but not into such a ravishment of loue, as may warme and elevate his affections: whereas.

Subtlety without the grace of conversion will not kindle the loue of Christ in our hearts.

as the penitent ſoule, which by the grace of converſion, hath felt thoſe ſacred conjugall affections alredy kindled in it ſelfe, may advantage her ſelfe excellently by ſuch contemplations, by her intellectuall aſpirings and aſſaies, as it were to ſee him that is inviſible, and by refreſhing her ſelfe with ſweeteſt meditations of thoſe incõceauable glories which are aboue, where Chriſt ſits at the right hand of God. So that ſuch contemplations, though they cãnot ordinarily begin ſincere loue vnto Chriſt in our hearts, yet they may keepe it vp, blowe it into a puret flame, and advance it to a degree of Angelicall ſublimity.

3. That loue of Chriſt is moſt ſyncere & acceptable vnto him, which giues him moſt glory of that which he deſires moſt to bee glorified in: that is, of his goodneſſe, his attributes, and workes of

of mercy in our Salvation. He requires not an ayrie, but a fierie loue. Hee respects not so much that speculatiue loue, which consists in a simple amaze of the vnderstanding, or bare admiration of those vndiscouered perfectiõs of his nature, which haue not as yet done vs any good, though one day the sight of them shall bee a part of our blessednesse. Christ requires that loue of vs, whereby we confesse our selues beholding vnto him, that loue which layes vs flat before him, and whereby wee acknowledge wee owe our selues vnto him. I may much admire and applaud a man of excellent parts, for his rare endowments, and yet thinke my selfe no more beholding vnto him, thẽ he is to mee, yea I may beare grudges against him in my mind, and be farre from any affectionate loue towards him: Even so with some

Our loue to Christ must be practicall.

some Schoolemen, and writers of mysticall Theologie I may busie my braine, and set my minde a staring vpon that absolute *Idea* of vndefiled beauty in the Deity, and yet as long as I continue vnsensible of what Christ hath done for my redemption, retaine a frozen and a flinty heart.

If we loue Christ only because he hath loued vs, it seemes that in our loue vnto him, wee haue a chiefe eye vnto our selues, and that we loue our selues more thē him, which ordinarily cannot bee pleasing vnto him, or any way stand with sincerity. For answer, wee must distinguish betweene the impulsiue and the finall cause of our loue vnto Christ, or in termes somewhat plainer, betweene the first inward occasion of it, & the maine scope of it. My care of my owne soule originally driues me to hearken after a Saviour

The occasion of our loue to Ch. is our own salvation, the end his glory.

viour, and whē I haue found him, and finde withall, that hee hath bought me out of my selfe, *that I am not my owne*; as it is, 1. *Cor.* 6. 19. henceforth the maine scope and principall ayme of my loue vnto him is to doe that for which chiefly I was created and redeemed, to let goe all interest in my selfe, & giue him his whole right, to *glorifie him both in my body, & in my soule, for both are his*, as it is in the place now cited. So that my loue vnto my Saviour albeit it come occasionally and impulsively from my loue of my selfe, yet it is terminated principally in his glory, though accessorily likewise, as hee is contented, it should in my owne happinesse: This is excellently illustrated, 2. Cor: 5. 14. 15. *the loue of Christ constraineth vs*, saith St *Paul*: why so? *Because we thus iudge, that if one died for all, then were all dead*:

here

here is that originall of our loue implied which I haue ſo largely inſiſted vpon, it followeth, *and he died for all, that they which henceforth liue, ſhould not liue vnto thē ſelues, but vnto him that died for them, and roſe againe.* This is the end of Chriſts loue vnto us, and muſt bee the buſineſſe and maine drift of our loue vnto him. So that our loue vnto Chriſt, ariſing from a tender apprehenſion of his loue vnto vs, is not mercenary, but makes moſt for his honour, ſeeing that if hee had not prevented vs, we ſhould in ſome ſort haueſtood vpon equall termes with him. Laſtly, it is his good pleaſure, that we ſhould loue that moſt which is beſt for vs, that in which moſt conſiſts our perfection, if therefore we loue him as our perfection, conceauing our ſelues to bee worſe then nothing without him if wee remoue our ſelues, as it

were into him, and according to that ſweet phraſe of the Apoſtle, *hide our liues with him in God*: Though all this while implicitly wee loue our ſelues, yet wee neede not doubt of our ſincerity: this is the very loue which hee requires. St *Pauls* loue vnto him was ſuch as this. *Gal.*2.20. *I liue, yet not I, but Chriſt in mee, and the life which I now liue in the fleſh, I liue by the faith of the ſon of God*: marke the reaſon, and firſt the inducement to all this, *who hath loued mee, and giuen himſelfe for me*. It's time by your patience to come to ſome application.

1. For examination, to perſwade every man that would not cozen himſelfe in his perſwaſions cõcerning his ſpiritual eſtate, ſpeedily, and impartially to examine the loue hee ſuppoſes hee beares to Chriſt Ieſus by what wee

wee haue amply discoursed concerning the true and proper Originall of it. Thou pretendst most entire loue vnto Christ Iesus, whom thou callest thy saviour, thou wouldst spit in his face, that should make any serious question of it, thou art confident that thou dost not dissemble with him. Well then, vpon this supposall giue me leaue to sound thy sincerity with these interrogatories. Dost thou remember a time who thou hadst not that loue in thy breast which now thou reckonest vpon for sound & currant, though thou canst not precisely tell who thou got'st it? canst thou tell vpon what occasions, or gesse at the manner how thou attainedst it? Wert thou brought vnto it by that method which I haue discouered, or at least by one somewhat like it? If thy conscience can now answere these

Interrogatories to try our sincerity.

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proposals affirmatiuely, why then I hope thou mayest pickle a great deale of sound comfort out of the precedent discourse which will testifie vnto thee that thou louest Christ vpon a true ground, and that therefore, that grace and fauour of God with all the blessings issuing from it, appertaines vnto thee, which the Apostle wishes *to all those which loue Christ Iesus in sincerity*. But on the contrary, if thy conscience start at these demands, and begin to fumble at them, making as if it did not vnderstand them, if they driue thee to confesse, that thou knowest no such matter by thy selfe; why then my discourse will conclude thy pretended loue vnto Christ, to bee but a meere fancie, and thy selfe for the present to bee but an vnhappy man. To goe yet more particularly to worke in this examination

nation according to the method aboue propoſed. Haſt thou beene experimentally conuinced in thy owne ſoule in what deſperate caſe thou art by nature? Haſt thou clearely perceiued to bee true in thy ſelfe whatſoeuer the Scriptures tell thee of the monſtrous proneneſſe of mans heart to any euill, aud vntowardneſſe to any good? Haſt thou beene made to poſſeſſe *the ſinnes of thy youth*, as holy *Iob* was? and haue the terrours of God ſtared thy guilty conſcience in the face, and affrighted it almoſt into a bloody ſweate, and then hath there appeared as it were an Angell comforting thee? Haſt thou felt thy ſelfe a condemned man, and euen going to execution, & hath Chriſt Ieſus in the nicke ſtept in with thy pardon both purchaſed and ſealed with his owne moſt pretious blood? If thou haſt

felt either these passages, or some which may serue proportionably insteed of them, to bee the cause of that which thou professest vnto Christ, I dare not question the sincerity of it, least with those, *Ezech.* 13. *I wound that soule, which should not dye, and make the heart of him sad, whom the Lord hath not made sad.* I should wrong thee exceedingly not to beleeue that Christ is him whom thy soule loueth, and that with St *Pauls* constraining loue, *a loue as strong as death, which many waters cannot quench, neither shall the floods drowne it. Cant.* 8. 7. But now on the contrary, to conclude negatiuely from the former interrogatories, to inferre the want of sincerity in any man for his not feeling those passages as they are *verbatim* proposed, would bee too rigid, and perhaps raise a tumult in a well set-

led

led conſcience: Onely thus much Ile ſay, if all of them ſound as riddles and vncouth myſteries vnto thee, If thou never knewest any thing like to what was propoſed by thy ſelfe, as I feare many haue not. If thou knowest not what it meanes to *come heavyladen, poore in ſpirit, hungry and thirſty vnto Chriſt:* why then I wonder thou ſhouldſt bee ſo ſottiſh as to conceiue, or impudent as to affirme, that thou loueſt Chriſt, if thou wouldſt haue vs vnderſtand thee, that thou loueſt him in ſincerity. I doe ſuppoſe thou loueſt him vpon cuſtome, as thou doſt the fathion of thy country in which thou haſt beene borne and bred, but ſo does the greateſt part of the world defie him, vpon as good a ground as that: ſo does a Turke loue *Mahomet*, one of the baſeſt miſcreant that ever was, vpon as ſub-

ſtantiall a ground as that. But we ſpeake of that tranſcendent loue of him, which cannot poſſibly bee due vnto any one elſe, and which would bee moſt due vnto him, though all the lawes and cuſtomes in the world ſhould vniverſally conſpire to crie it downe Doſt thou profeſſe ſuch a loue vnto him, and knoweſt not wherefore? nor vpon what occaſion thou wert moued vnto it? It would vexe a man to the ſoule, who knowes indeede what it is to loue Chriſt, and how himſelfe was brought vnto it, to conſider the confident ſtupidity of multitudes in every place who will not bee put out of their dreame, that they meane as lovingly to Chriſt as any man, when as indeede they are not as yet come ſo far as to perceiue any proper reaſon why they ſhould loue him, or what reaſon he hath to expect

any

any loue from them. I know they will ſay, they loue him becauſe hee dyed for them, and they hope to be ſaued by him: Alas theſe are words of courſe, and as ſoone ſpoken as any other: they ſay this, becauſe they were ever taught to ſay ſo, and never liued among any that ſaid the contrary. Beloued, it is not the ſaying of this, or beleeuing it confuſedly like ſome old ſtory or tradition will melt our congealed hearts into the loue of Chriſt: No, it muſt bee through diſtinct feeling of it in our owne ſoules, it muſt be the experience of this, which makes vs enamoured on him and ſets our hearts a mounting towards him in thoſe ſeraphicall flames of ſanctified affection.

That faith muſt bee experimẽtall which is the Originall of ſincere Loue.

2. The Originall of ſincere loue vnto Chriſt, being diſcouered, and directions giuen for ſelfe examination concerning it, a ſe-

cond vſe ſhall bee for caution againſt many cozening ſemblances of loue vnto Chriſt, which may make vs thinke a great deale better of our ſelues then wee haue reaſon, which may eaſily be diſcovered by trying them by this Originall. To inſtance in ſome particulars: There is many a Ruffian in this kingdome, who if hee ſhould heare a *Jew* blaſpheming Chriſt, his blood would quickly bee vp, hee would long to bee doing with him, and bee hardly kept from hacking him in pieces. O what a friend vnto Chriſt will ſuch a man ſuppoſe himſelfe to bee, hee will conceipt hee hath behaved himſelfe like a Templer, and done him knights ſervice, and a hundred to one, but in this humour, he will call his companions *to come and ſee the zeale which hee hath for Chriſt Jeſus.* But if there were any

Cautions againſt Cozening ſemblance of Loue.

any ſuch ſwaggering *Zelot* in this aſſembly, I would aske him theſe queſtions: Doſt thou not thinke a hot ſpirited Turke would haue fallen as foule vpon the *Iew*, if hee had taken him villifying his Mahomet? Wouldſt thou not vndergoe as dangerous a quarrell to winne the favour, or pleaſe the humour of thy miſtreſſe? Would'ſt thou not thy ſelfe, or at leaſt doſt thou not know ſome who will quarrell as ſternely about a pipe of Tobacco, or the pledging of a health? Laſtly, haſt thou not ſuffered thy companions to blaſpheme Chriſt in their oathes, perhaps a whole day together, and thy zeale all the while hath beene very well contented with it? You ſee by theſe queſtions fro what variety of carnall vnſanctifyed motiues this ſeeming, plauſible zeale may ariſe; and therefore in all ſuch caſes, it much con-

concernes vs, to haue an eye to the true originall of all duties of loue, to consider, not so much what wee doe, as what makes vs to doe it, and in a word, to judge of our affections, not by the heate, but by the fewell. For a second Instance: Many in reading the history of our Saviours life, and considering his sweete, debonnaire, and vnoffensiue carriage, and withall the contradiction of sinners, the insolencie of proud and churlish miscreants which hee endured with an vnimitable patience, will finde their hearts ever and anon rising in indignation against the Scribes and Pharisees, and even tenderly sympathizing with our Saviour. These men may presently imagine themselues to bee deepely in loue with Christ, but they may bee miserably mistaken. Let them consult with their owne expe-

Wee must not somuch consider the vehemency of our Affection as the Cause of it.

experience, and obserue, whether they are not moued to as sensible passions, by the reading of any other storie, though profane, if it bee any way proportionable vnto the Evangelicall story for occurrences: twenty to one but they will finde it so: There is not any good story, either sacred or profane, but for the most part it drawes the minde of the reader, for the time at least, into some faction. Wherin it's evident, that such stirrings of the affections, may proceed from a bare historicall faith, joyned with that common ingenuity of nature, which teaches vs to adore the heroycall vertues of Worthies, long since deceased, and to commiserate their vndeserved disasters. Yea, which is worth observation, they may proceed from this common ingenuity, by the meere working of

Many Passionate expositions of our loue to Christ may be the fruits of a bare Historicall faith ioyned with common ingenuity.

of the fancie, without any historicall beliefe at all. Wee finde it by experience in reading amorous stories, or histories of strange adventures, which though wee know and beleeue to bee fayned, yet oft times, it handsomely contriued, they raise more serious tumults of passions in our minds, then the most reall stories we can meete with. Now the reason of it (if my owne fancie faile mee not) is, because the imagination, which hath the same command ouer the passions, which the Poets haue giuen *Æolus* ouer the windes, is it selfe stirr'd vp to sympathize with all such representations as are exquisitely shaped and limb'd according to it's owne Ideas and inward contrivances: and in this case, the imagination poring vpon the representation it selfe, so that suite well with it's owne images

within,

within, it regards not much, whether it bee of an acted truth, or of a poſſibility, forgetting, as it were, for the preſent, to diſtinguiſh what might haue beene from what hath beene. This obſervation directs mee to a third Inſtance, with which I will conclude: ſome perhaps may weepe devoutly at a Paſſion-Sermon, and preſently imagine their teares to bee diſtillations of tender affections vnto Chriſt; They may bee ſo, but they may very eaſily not bee ſo. Who knowes not, that the charmes of eloquence about any ſad argument, may eaſily ſteale good ſtore of teares from an auditory of women, or of ſoft natur'd men? Solemne Muſicke, a good Pavin will doe as much: any lively repreſentation of a Tragicall accident, whether reall or imaginary,

will

will doe as much: Amongst those that can be so ill busied, as to sit 3 or 4 houres at a Tragedie, some can bee so wisely, good natur'd too, as to weepe heartily at it. You see into what variety of mistakes, offices of loue vnto Christ may put vs, while wee consider them loose by themselues, and examine them not by that which ought to bee the fundamentall inducement vnto them in our hearts, you see how expedient it is to judge of these complementall expressions of loue vnto our blessed Saviour by our hearts, and not of our hearts by them, & by consequent, you see of what excellent vse this doctrine *of the ground, or originall of our loue vnto Christ* is. *To God the Father*, &c.

FINIS.

LVKE 14. 26.

If any man come to mee, and hate not his Father & Mother, Wife and children, and Brethren, and Sisters; yea and his owne life also, he cannot be my Disciple.

I Proceed still in my Tract or discourse, concerning the syncerity of our loue vnto our blessed Saviour. My method in it I haue acquainted you with heretofore, imposing vpon my selfe a copious and full handling of three most considerable pointes, which both make it vp in it selfe, and evidence it vnto vs; 1. The true and proper ground or originall of it: the speciall reasons inducing vs to loue him. 2. The requisite degree and intention of it: how much wee are to

to loue him. 3. The especiall effects and testimonies of it: what we are to doe because wee loue him. The first of these heads I haue dispatched already; hauing heretofore in another audience discouered the false, and in this congregation, the true grounds of our loue vnto Christ Iesus: I am now fallen vpó the second point, and therein more punctually to enquire, how much wee are to loue him, which quæry our Sauiour himselfe clearely & throughly resolues in my Text. *If any man come vnto me, &c.*

The occasion of the words.

Our Saviour was now in the progresse of his humiliation, going about and doing good. Being on his way, hee obserues great multitudes thronging & flocking after him, no doubt for various ends, and vpon various motiues. This he well knew: and thereupon that they might not dishonour

nour him & deceaue themselues by grosse, absurd conceipts of a common easinesse, for any man to get whatsoever good was to bee gotten from him by a little trotting after him, hee thought it expedient to let them all knowe before hand, what they must of necessity resolue vpon, if they would follow him to any purpose, and solemnly to forewarne them, what they must trust vnto if they made account to get any good by running after him. *If any man will come to me* (that is) hoping or desiring to be better for me in regard of a better life: *and hate not his Father & Mother, &c* (that is) if hee set not so high a price vpon his hopes by me, that he bring this resolution with him to part with any thing which may hinder him from doing mee constant, vniversall service; yea though it bee that which otherwise

The explication of them.

wife hee may most lawfully and ought most deerely to affect, *hee cannot be my Disciple*, hee is not qualified either to doe mee that honour which I shal expect from him, or to receaue those fauours which hee will expect from me. If any man desirous of a more satisfying expectation of this scripture shall enquire yet more particularly, in what sense the Disciple of Christ must hate his parents and children, wife and kindred, yea and his owne life: I answer 1. The law of God doth not only permit, but also commād vs to loue all these, & to embrace them with the sweetest deerest affections that nature can possibly stir vp in our breasts & bowels: Farre be it from our Saviour to contradict this law by requiring that his Disciples at their very first entrance into the schoole, should turne barbarous and strip themselues

themselues of those sacred, decent affections of nature and humanity: that which heerequires is this, that seeing even during the true Church there will daily happen many cases wherein wee must needs either deale vnkindly or dishonourably with him, or breake squares with such as are neere and deere vnto vs, and in time of persecution we may bee so put to it that wee must either be ashamed of him before men, and in the extremity of baseneſſe abjure him, or else part with our temporall life and all contentments; I say he requires, that his Disciples should come with mindes so possessed with an extraordinary overreaching esteem of him beyond any thing else, that they might bee prepared afore hand for such exigents, and resolue to runne the most desperate hazard of the losse of any

mans

mans favour, or their owne liues, that nothing may interrupt their obedience vnto him, or intercept the light of his countenance from them. 2. Wee are to note, that the hatred which is required, hath not reference to the persons specified in my text, but to such favours and contentments as we may receaue frō them. The loue of Christ will not suffer, much lesse cause vs, in any case to neglect the duties, or grow weary of the relations of nature: only thus much Christ expects from vs seeing wee may bee often driuen to that push that wee must either loose him; or the good lookes of those whom we account our best friends, that in comparison of our hopes by the Gospell, we should so hate (that is) by a Hebraisme, neglect or disesteeme whatsoever comforts or favours we could expect from them, that without any

ny long pause or deliberatiõ, we may be content to let them goe, and be glad we are so rid of the, that wee may sticke close vnto Christ, and bee found in him enwrapped in his righteousnesse. To vnfold this yet more distinctly: we may part from that which is deere vnto vs for the loue of God or Christ in two respects. 1. As a sacrifice, to wit, when God is glorified by that which we part with: so *Abraham* was willing to part with *Isaake*, and in this respect might bee said to hate him, though no doub: but his bowels yearned most vehemently, even when his hand was fetching the fatall blow; so that heroicall mother 2. *Mat.* 7. hated her seauen sonnes whom indeed she loued most tenderly, being content to see them all butchered before her eies with horrible rarity of torments, that they might not

We may part with what is deere vnto vs for the loue of Christ in 2 respects.

not disobey the law, and God might bee glorified. 2ly, As a temptation, when we our selues being severed from it may glorifie God more freely: Thus *Moses refused to be called the sonne of Pharaohs daughter, hating the treasures of Ægypt in comparison of the reproach of Christ, Heb.* 11. 26. Thus *Ioseph* parted with his Mistresse and all his hopes by his Master, because he would not doe *that great wickednesse and sinne against God.* So that indeed the hatred in my Text is more passiue then actiue, consisting in an humble willingnesse to forgoe any thing which may be either an acceptable sacrifice vnto Christ, or a dangerous temptatiō from him, in a well composed dislike and disesteem of those things, which our nature counts her jewels, when compared to those glorious invisible rarities which they

The hatred required in Chr: Disciples is passiue.

they may hinder vs from. Laſtly in a placide, well tempered contentednesſe, vpon a ſmall warning to part with them, either one after another, or all of them at a clap, ſo that we may bee ſure of the maine, ſo that by letting them goe, wee may take better hold of Chriſt Ieſus, in whom we are ſure to finde with an infinite overplus whatſoever wee looſe for his ſake.

The Doctrine of the Text.

My Text being thus explained. I will contract the pith both of it and it's explication into this doctrine. Whoſoever makes account to be the better for his profeſſion of Chriſt, and to haue his ſhare in thoſe vnvaluable purchaſes of his paſſiō, muſt prize Chriſt Ieſus and his hopes by him farre beyond whatſoeuer, or whomſoever hee may moſt lawfully and ought moſt dearely to loue in this world, yea farre beyond life it

ſelfe, and whatſoever contentments may endeere it vnto him. To heape vp other teſtimonies or to goe any farther then my Text for the proofe of this doctrine, were to prejudice both our Saviours authority, he being ſo plaine and peremptory in the point, and your eſteeme of it, as if you were not by his bare word ſufficiently perſwaded and convinced of a truth, ſo much concerning himſelfe, and you too; if you doe in earneſt deſire to haue any thing to doe with him. My labour, I ſuppoſe, will be better ſpent in demonſtrating vnto you the equity of that which may ſeeme rigour in this doctrine, in diſcouering vnto you what good reaſons our Saviour had to exact ſo great a meaſure & high a pitch of loue from all thoſe who would bee partakers of his redemption and ſharers of his merits: Some of thoſe

The equity of the Doctr ine demonſtrated by 2 reaſons.

thoſe reaſons I will ſpecifie and amplifie in two conſiderations.

1. It will not ſtand either with the juſtice, or wiſdome of God the Father, to looſe the glory of gis everlaſting mercies in his ſon, by conferring them vpon ſuch as doe not perceaue and acknowledge ſome out-ſtripping excellency in them beyond all his temporall bleſſings. Indeed it is vſuall with God in his generall providence to heap his temporall favours vpon ſuch as never thinke of his loue in dealing thus bountifully with them, but the reaſon of that is becauſe hee can call them in againe, & blow vpon them at his pleaſure, and though hee get no glory for his mercy whileſt he beſtowes them as bleſſings, yet hee can be ſure to glorifie his juſtice by turning thē into curſes: But now for his everlaſting mercies, thoſe riches of his

Spirituall bleſſings are not ſo common as tēporall.

loue in Christ, hee vseth not to part with them so easily: he lets not them goe out of his hands: by his Ministers hee proclaimes and displayes the infinite worth and value of them: if any man bee so taken with the lustre of thē that for joy *Mat.13.44 he goes & sels all that he hath to buy them*, and thinkes hee hath a good bargaine too, God presently steales vnto him an everlasting assurance of them by his spirit of promise, & giues possession of them at the day of his death, when all other possessions leaue him. But now if any man think so poorely of thē, that either he will not vouchsafe to cheapen them, or if hee doe thinke them worth the buying, yet will not come off roundly, & buy them outright with all that he hath. I say it will not stand either with the iustice, or wisdome of God the Father, to cast them away

God presently giues an everlasting assurance of salvation to all who loue Christ sincerely.

away vpon ſuch prodigious ſorts. The reaſon may be gathered out of our Saviours words, *Mat.* 10. 37. *Hee that loueth father or mother more then me, is not worthy of me*: Alas, you will ſay, no more is hee that loueth him infinitely better, then his father and Mother: yes ſuch a one is worthy of him, not indeed with ſuch a worthineſſe as God may expect but with ſuch a worthyneſſe as hee in his juſtice may accept: not with ſuch a worthineſſe by which hee may deſerue Chriſt, for then hee would haue no need of him, *ſeeing that worthineſſe might aſwell immediatly anſwerthe iuſtice of God without Chriſt, but with* ſuch a worthineſſe as may fit him hauing need of Chriſt, and Chriſt being freely giuen him to receiue him. What kind of worthineſſe is that? it is the worthyneſſe of faith working

It is as poſſible to bee iuſtifyed without Chriſt as to performe any thing which may deſerue Chriſt.

king by loue, consisting in a thorough sence of the extreme misery of our greatest happines without Christ, in a cleare perswasion of the incomparable worth of those things which wee are promised in Christ, and in a well advised resolution to doe or suffer any thing that wee may bee assured of our part in them. But alas what worthynesse is there in all this? seeing that whatsoever wee can possibly doe or suffer for Christ in this life, is not worthy to bee compared with the glory which shall bee reuealed Rom. 8. 18. I answere there can bee indeed no meritorious worthinesse in all this, but there is an acceptable worthinesse: for by acceptance hee is worthy of whatsoeuer God does for him, who in some good measure vnderstands the worth of his benefits and takes them to heart, desiring

There is a 2. fold worthynesse Acceptable and Metonious.

firing and endeauouring to giue him all the glory which hee intended for himſelfe in beſtowing them. The principall thing God intends in doing good vnto any of creatures is the glory of his goodneſſe if therefore his creature acknowledge his goodneſſe proportionably in his benefits, deſiring to value them all ſingle at that high price, and in compariſon one aboue another proportionably as the donor would haue hee ſhould, hee reſtores vnto God that which hee aimed at in his benefits, and is worthy of them with that worthineſſe which a creator may expect from a creature: ſeeing an infinite Creator which hath need of nothing, cannot expect any thing from a finite creature hauing nothing but what hee firſt beſtowed vpon it, but the glory of his benefits. Now to draw neerer vnto

It is not required by God that any creature ſhould deſerve his gifts.

the point: the greateſt matter containing in it infinite variety of wonders, which God from all eternity hath contrived by his wiſdome, compaſſed by his power, beſtowed by his goodneſſe vpon man kind, to get himſelfe as it were an infinite maſſe of glory which ſhould ſuffice him through all eternity, was the ſending of his owne ſonne in our nature, on our behalfe to ſatisfie his iuſtice. This was that aſtoniſhing proiect, wherewith that inviſible Lord bleſſed for ever intended in the fulleſt, compleateſt meaſure to glorify all his attributes at once, and to make himſelfe farre more admirable then hee was in the creation and gouerment of the world: This was that miſtery which was hidden from ages and generations, in which God would make knowne the riches of his glory 1 *Col:* 26.

The Redemption of man is the moſt admirable worke of God.

which

which holy men for many ages together ſaluted a farre off, and reioyced to ſee, though it were through a cloud, which *the Angells themſelues deſire παρακύψαι* moſt heedfully to prie into 1 *Pet.* 10. out of their *heauenly places beholding in the Church the manifold wiſdome of God Epheſ.* 3. 10. This being ſo, whoſoeuer is admitted to ſee *what is the fellowſhip of the miſtery which from the beginning of the world hath bin hid in God. v.* 9. If hee bee ſo caught vp with admiration of it, that hee grow preſently into a loathing of all his other happineſſe in compariſon of this; if at the ſight of ſuch a concourſe of wonders, he bee ſo raviſhed out of himſelfe, that he care not what become of what hee moſt doted on before, ſo that he may get his part in that fellowſhip, I ſay, ſuch a one is worthy of Chriſt, becauſe

hee giues God that glory which Christ meant to procure him, and therefore it will stand both with his wisdome and iustice, to allot such a one his portion out of those *vnsearchable riches of Christ Ep:* 3. 8. But on the contrary: whosoeuer is admitted to the sight of the fellowship of the same mystery, if hee can espy no such extraordinary excellency in it, but that hee may keepe himselfe as hee is, and hold fast what he ha's, if hee can discerne no such superlatiue worth in it as may call in his thoughts from all other matters, and command their attendance vpon it selfe; if his affections continue still glued vnto such trash and mucke as they were fastened on before, in a word, if hee satisfie himselfe with such grosse conceits as these, that sure the things which are offered vs in Christ are excellent things, but offered

offered vpon very hard termes, and therefore perhaps other matters may bee better for vs for the present, that those are matters of another world and would bee good for vs when wee are dead, but in the meane time it's best for vs to make asmuch of our selues as wee can, and by Gods mercy wee may at length haue our part in those matters aswell as those that keepe most stirre about them (I say) such stupid sots are so strangely vnworthy of Christ, that God cannot doe them any good: his wisdome and his iustice will not suffer him: it would infinitely lesse become his wisdome to prostitute such treasures vnto the trampling of such swine, then it would become the wisdome of a man to giue children Diamonds to play with, who will be better pleased with cherrystones, or to feed hounds with

They who will not take Christ on those termes hee is offered, shall never enioye him.

with the most costly dainties, which had rather be doing vpon carrion. It's likewise impossible for his iustice to bestow his cheifest, choisest mercies vpon such brutes as will scarce take them for mercies, being not throughly perswaded that they haue any need of them; Did I say it will not stand with the iustice of God to bestow his principall mercies where they are thus brutishly vndervalued: nay hee that thus vndervalues them, must not carry it away so: the iustice of God will not suffer him, to let that man passe without the most heauie and fearefull plagues that his omnipotency can inflict, because it is the greatest affront, and most intollerable despight, that such wormes canne offer his impassible maiestie, thus as much as in vs lies, to befoole his wisdome and euen scorne his loue, in that

They offer the greatest affront to God, who scorne his Loue.

that where hee thought to doe vs moſt good and himſelfe moſt glory, wee forſooth can ſee no ſuch great need of that, or extraordinary reaſon for this. Nay you will ſay, but we may value Gods loue in Chriſt very highly, allbeit wee eſteeme ſome few things which our nature hath taken ſpeciall likeing vnto before it: No ſuch matter: Hee that eſteemes the deareſt things hee hath, ſuppoſe his owne life, but in the leaſt degree aboue it, vndervalues it as aſmuch in effect as hee that makes no account of it at all: would any man ſay that hee eſteemed a pearle who ſhould preferre a barley-corne before it: yet there is ſome proportion betweenea barley-corne and a pearle, but none at all betweene our temporall life and that exceeding weight of glory, treaſured vp for vs by Gods loue in Chriſt:

Christ : O this loue of God in sparing his owne son for our redemption, is so full of bottomlesse, fathomlesse mysteries, it is in such transcendent excesse, infinite that those multitudes of his blessings in our creation and preservation, inestimable too in themselues wherewith יומ לנויעמום יוש *day by day he loadeth vs Psal. 68. v. 19.* (take them altogether.) are not worth the talking of in comparison of this, nor as we say to bee named the same day with it; O this sending of Christ to die for vs, when wee were yet sinners, was that speciall, royall present wherewith the King of heaven would commend his loue vnto vs, as the Apostle excellently expresse it *Rom. 5. 8. In this*, saith Saint *John. 1. 8. 9. was manifested the loue of God towards vs that hee sent his onely begotten sonne into the world*

that

that wee might liue through him manifeſted in this? why in what not? ſo it is in every bit of bread we eate, in every ſup of ayre we take in: O but the nobleſt bleſſings of this life are ſuch poore curteſies in compariſon of what we hope for by Chriſt, that Gods loue though moſt eminent too, doe's ſcarſe appeare in them, being eclipſed by that moſt Orient and everlaſting blaze of his loue in Chriſt. Wherefore to conclude my firſt conſideration: it is no wonder if the iuſtice of God, which is to ſee that his Glory receiue no damage, require that our eſteeme of this his greateſt mercie, which himſelfe values ſo farre aboue all his other mercies, ſhould ſo far exceed our eſteeme of any other matters though otherwiſe moſt excellent in themſelues and deare vnto vs, that our very eſteeme of them

may

may bee but a diſeſteeme and a hatred if compared to our eſteeme of his loue in Chriſt.

The ſecõd Reaſon

Conſid. 2. If a man profeſſe neuer ſo much loue vnto Chriſt, if hee doe indeed preferre him before never ſo many conveniences of this life, yet if hee loue but any one thing in the world never ſo little better then hee doth Chriſt; he doth him in effect aſmuch diſhonour as he that never lookes after him at all. Thus much I intimated before; but what I did but touch vpon, and in reference to God the father, I will now amplify with ſpeciall references vnto God the ſõne. It is al one, as I ſaid before, not to eſteeme a pearle at all, & to eſteeme it leſſe worth then a barley-corne: in like manner, though wee preferre Chriſt before never ſo many profites & pleaſures, yet if there remaine behind

It is all one not to eſteeme Chriſt at al and to preferre one though but one contentment before him

behind one darling contentment which we are reſolved to keepe whatſoever may become of his glory or our intereſt in him: wee doe in the iſſue eſteeme him not at all, becauſe wee ſtill wittingly value him below that which is infinitely worſe then dung in compariſon of him. When a ſaleable commodity is offered vpon reaſonable price, wee vſe to ſay that if it bee not worth that, it's worth iuſt nothing: Now our part in Chriſt is ſo infinitely ſcverworth any thing that wee can poſſibly giue for it, that by farre better reaſon wee may ſay, that hee that thinkes it not cheape bought withall that he hath even to his laſt breath, indeed thinkes it worth nothing at all. Let a woman loue her husband better then a million of men, yet if ſhee loue but any one man in the world better then her husband, he will

giue

giue her but little thankes for loueing him aboue so many others. But to amplify this point more distinctly, let vs briefly consider that transcendent pitch of loue wee owe first vnto the benefits of Christ; secondly vnto his person; All those inestimable benefits which wee make account of by Christ may bee reduced to 2 heads 1 a ransome 2 an inheritance. The ransome is from horrours and those torments which are infinite for smart, variety and Durarion, which wee haue all deserved a thousand times over, and therfore the case being thus with vs, though wee looked for nothing but such a ransome by our Saviour, though he had procured vs only this that after this life wee should spend eternity in a Limbus vnacquainted with any paine or pleasure, yea though hee had procured vs only

Had the blessings procured by Christ beene infinitely lesse then they are, they had beene inestimable

only the mortality of our ſoules, that they might periſh with our bodies; I ſay this alone had heene beyond all proportion, better for vs then the whole world: ſeeing what would a thouſand worlds doe vs good if after a while wee muſt bee packed out of them all into that place where wee ſhall everlaſtingly curſe the day that ever wee were borne or made reaſonable creatures. But now that beſides all this, wee make firſt account for an inheritance by him, an *inheritance immortall, vndefiled, reſerved in heaven for vs*, ſeeing we expected to bee *made heires with Chriſt in that glory which hee had with his father before the beginning of the world*, of that glory the leaſt ſparke of which if viſible to bodily eyes would ſhame al the beauty, pomp and bravery of the world, and whatſoever the Magnifico's of the

the earth are proud of, it is a ſtupidity worſe then any madneſſe, to conceiue, wee eſteeme ſufficiently of ſuch glorious hopes, if vpon deliberate choice we make much but of any one indearment of this life which may any way hinder our aſſurance of them. 2. for our loue vnto the perſon of Chriſt equity requires that wee ſhould loue him with a loue yet more ouertopping then either our ranſome or inheritance, and therefore it will bee yet a more intolerable extremity of madneſſe, to imagine wee loue him with an acceptable degree of affection, as long as wee dare to bring the moſt louely obiect that wee can picke out of the ſtore-houſe of nature within the compaſſe of a compariſon with him. I ſay, reaſon requires that wee ſhould loue his perſon more entirely then his benefits, that we ſhould

Wee ſhould loue Chriſts perſon more entirely then his benefits.

ſhould preferre his glory before eternall life it ſelfe. Our Saviour is contented that our feare of miſery and deſire of happineſſe, ſhould firſt enter vs into the loue of him, that till wee know him better wee ſhould loue him only for our owne ſakes and his benefits, but after that he hath ſent his ſpirit to expound the miſterie of his loue vnto vs more clearely, to make vs lay to heart not only what hee hath purchaſed for vs, but alſo how deere the purchaſe coſt him, how though *hee was rich, yet for our ſakes hee became poore that wee through his poverty might be made rich* as the Apoſtle paſſionately deliuers it 2. *Cor*: 8 9. how *being every way equall with God Phil*: 2. 7. ἐκένωσε hee was faine to emptie and ſtrip himſelfe as it were of all his royaltie that hee might compaſſe theſe great matters for vs, for whom

whom hee had not the least reason to doe the least good: when his spirit hath effectually melted our hearts with these considerations, wee shall perceiue our loueing him cheifly for our owne saluation to bee somewhat two grosse and mercenary loue, being not much different from that of a woman who loues her jointure better then her husband, or that of a sonne, who loues his Father chiefly for his patrimony. And though hitherto wee haue loued Christ only because wee hope to get by him yet now that wee know what *the kisses of his mouth* meane, that which wee principally loue in him is his loue, and hauing before loued the giuer for the gift, by a kind of regresse in our affection, wee henceforth striue to loue the gift for the giuer. But this point though many of Gods children know it to bee most

It is a mercenary Love to love Christ chiefely for our owne salvation.

moſt reaſonable and haue found it moſt comfortable, yet I know it will ſeeme to many both too rigide and too curious, and therefore I diſmiſſe it.

All that hath beene deliuered in my ſecond conſideration may bee ſummoned vp in this excellent concluſion: So much only wee doe loue Chriſt as wee loue him more then any thing elſe beſides though neuer ſo louely: 1. becauſe we haue infinitely more reaſon to loue him then it is poſſible wee ſhould haue to loue any thing elſe: and therefore it is not to bee accounted loue vnto him, if we can afford as much or more to ſomthing elſe: 2. becauſe if we loue but one thing better then wee doe him, that one thing may force vs to deſpight, forſake, and betray him as accurſedly as if we preferred a hundred things before him: yea, he that reſoluedly pre-

So much only wee love Chriſt as we love him better hen any things elſe.

preferrs but one thing before his communion with Christ will quickly be intreated by his owne heart to preferre more. He therfore that would certainely know how much hee loues his blessed Saviour, that would iudge exactly of the measure of his loue vnto him, must doe it by feeling the pulse as it were, or calculating the degrees of his affection vnto him; but by comparing his affection vnto Christ with his affections vnto other matters and considering how farre that hath got the start of these, and what ouerplus it hath beyond them all in the comparison: for so much and no more doth he indeed loue Christ. For it deserues obseruation: that wee cannot judge of an affection by its single exercises what it does alone by it selfe, but only whē it is brought within the lists, when it's put to wrestle

wreſtle for the maſtery with other affections in the ſame heart. Where it comes to paſſe that of two affections of the ſame kinde, the weaker may proue the ſtronger, if ſeated in a heart, where as weake as it is, it hath the ſoueraignty ouer all the other affections proportionally weaker then it ſelfe; and the ſtronger may proue the weaker if it dwell in ſuch a heart, wherein it is ouermatched with ſome one at leaſt ſtróger thē it ſelfe. Did I loue C. Ieſus with as eminent degree of loue as ever did the moſt reſolute Martyr, yet were it poſſible that I ſhould loue any endearement of this life never ſo little beyond that pitch, my loue would bee as good as none at all; yea the ſame meaſure of loue which made him a glorious Martyr, would not keepe me from being an accurſed Apoſtate, ſeeing that if I were

put to it, as he was, that I must either renounce my Saviour or my other contentment, this would hold me so fast, that it would make me most desperatly let him goe: and this would bee not because my loue vnto Christ was in it selfe weaker then the Martyres: I supposed the contrary: but because my affection vnto something else was stronger then any affection in the Martyr, and too strong to be over-mastred by my loue vnto Christ. But here some may put in a foolish question; though a Disciple of Christ must not loue any thing better then his Master, yet may hee not loue something as well? I answer the conceipt is impossible. First, Because it is an impossibility, that for any continuance our affections should be setled in an equall size vpon two abiects, which commonly fall crosse one to the other

&

& may ever and anon be brought in oppoſition one againſt the other. Now whatſoever wee loue beſides Chriſt vnleſſe it be in ſubordination vnto him, either actuall, when we particularly thinke of it and intend it, or habitually, in the generall conſtant purpoſe of our mindes, wee loue it in oppoſition to him either explicit & direct, or implicite and interpretatiue, as the Schooles ſpeak (that is) ſuch neglect of him as he will interpret oppoſition. All this we learne from himſelfe who hath pronoũced it impoſſible that one man ſhould *ſerue two maſters*, and his reaſon is, *hee muſt needs hate the one, and loue the other*, *Math.* 6.24. 2. We may note that loue and the reſt of the affections may be conſidered two waies. 1. Phyſically, as they are qualities in the ſoule. 2. Morally, in reſpect of their motiues and other moralli-

If we loue any contentment equally with Christ wee loue Christ indeed farre lesse then that contentment.

zing circumstances. Now suppose it were possible that wee should loue Christ & some worldly contentment which the very same degree of affection, although these loues would be equall considered naturally as qualities yet considered morally, our loue of Christ would bee farre lesse then our loue of the other cõtentmẽt: seeing our loue of that vpon final reasons would bee as great as our loue of Christ vpon the greatest reasons that ever were, or ever can be to obserue and perswade the greatest loue. Thus in two cõsiderations haue you heard explained, confirmed, and amplified this maine doctrine whosoever he be that makes account to bee the better for his profession of Christ.

Before I descend to application I suppose it expedient to vindicate this fundamentall point from

from ſome exceptions which it may be charged with by ſuch as doe not or will not vnderſtand it.

The point is vindicated from ſome exceptions.

In the firſt place, it may be obiected if none can get the rich pearle in the parable but he that wil giue all he hath for it: if none can haue his part in Chriſt but he that prizeth it aboue his life and is ready to buy it with whatſoever is deare vnto him, what meanes then that Evangelicall proclamation. *Eſa* 55. 1. *Ho every one that thirſteth come yee to the waters, & he that hath no mony: come and buy milke without mony, and without price?* what meanes that nuptiall invitation. *Rev.* 22. *The ſpirit and the bride ſay come, and let him that heareth ſay come and whoſoever, let him take of the water of life freely!* What are we invited and intreated to drinke on free coſt of the water of life, and yet muſt wee

venture our liues for it, & breake through a whole hoſt of Philiſtins for it as the worthies of David did for the waters of Bethell. 2. *Sam.* 23. Are we made beleeue that Chriſt is given vs freely, and yet muſt we buy him, & buy him with all that we haue? I anſwer, 1. That proclamation in the Prophet and invitation in the Apocalyps are not to be ſo vnderſtood, as if God required nothing on their parts who ſhall partake of his promiſes in Chriſt, but only to ſtep forth and challenge them. The ſenſe and ſcope of thoſe places is this, whereas wordly commodities though never ſo vaine and tranſitory cannot bee gotten without price, ſo that hee that is pennileſſe muſt be content to goe without them, thoſe heavenly & everlaſting commodities are attaineable to all ſorts of men as well to beggars as to Princes, poverty

Poverty cā hinder no man from buying everlaſting commodities.

verty can hinder no man from buying them, hee that hath not a penny may come and drinke as freely of the waters of life as hee that hath coffers full. As God expects from vs whatſoever wee haue, ſo that which wee haue for him ſhall ſerue the turne though it be never ſo little, though wee haue nothing but the ſhirt on our backs, but our naked, diſeaſed carkaſſes, yet if wee are willing to giue them for Chriſt, they ſhall be ſufficient pay. God turnes away no chapman becauſe he cannot giue enough, but only becauſe he will not giue what hee can. For if there bee firſt a willing minde, God accepts *according to that a man hath and not according to that he hath not*, as it is ſpoken in another caſe, 2. *Cor*, 8. 12.

2. When we are ſaid to buy the pearle, to buy Chriſt withall that we haue, ſuch like ſpeeches are in

no wise to be vnderstood properly but Parabolically; For in propriety of speech, when wee forsake all to winne Christ, we doe not lay down any price vnto God for him, who hath given him for vs all and offered him to every one of vs most freely, only we ridde our selues of such things as may hinder vs from receauing him being freely giuen. If one should offer me handfuls of gold, I for the present hauing my hands full of clay, I should quickly bee rid of the clay that I may finger the gold, yet I doe not pay him for his gold with my clay, but only prepare my selfe to receaue it. In like manner there being an infinitely greater disproportiō betweene Christ and the most pretious commodities that wee can forgoe for him; then there is betweene gold and clay when wee dismember our selues of any

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thing that wee may make roome for Christ, wee doe not purchase him, but prepare to entertaine him comming of his own accord vnto vs.

2 But is it so in earnest, will some say? must every man that will be the better for Christ, bee willing to loose his owne life for him? This is worse then all the rest, why then, vpon the point none can bee saued but Martyrs. I answer, we may safely affirme that none are saued but Martyrs; Martyrs either actually or habitually; hauing faith enough to encourage and loue to constraine them to be Martyrs, if the honour of their profession should require it. If this assertion make any mans eares to tingle, I knowe not why the hearing of my text should not be as offensiue vnto him, or the reading of divers other speeches of our saviour, requiring a re-

Whether any can be saued but Martyrs.

ſolued diſeſteeme and contempt of life in any man whoſoever hee be that dares to ſet his hand to his plough, or ſeriouſly ſet his face towards heaven. There is a Popiſh ſcribler not worth the naming in a pulpit, who would perſwade vs that theſe ſpeeches of our Saviour are not precepts of neceſſity vnto all that ſhall be ſaved by him, but only counſells of perfection to ſuch as will not bee contented to be dore-keepers in heauen, but ayme at ſome higher place. For my part I cannot expreſſe how injurious I conceaue this gloſſe, as well to our Saviours perſon, as to his doctrine. But if any man preſent to ſet his owne heart at quiet, be willing to be of this fellowes minde, I leaue him three things to pauſe vpon. 1. our Saviour did not ſpeake thus much only to ſome ſelect, forward men, only to his ſpeciall Diſciples, but

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as it is in the verſe precedent, there *went great multitudes after him, and hee turned and ſaid vnto them, If any man, &c.* But perhaps though he addreſſe his diſcourſe to them altogether, yet he intended it not to each of them ſingle. No, what then meane the firſt words of my text, *If any man, &c*, what meanes the concluſion of his diſcourſe, verſ. 33. *So likewiſe whoſoever he be of you that forſaketh not all that he hath he cannot be my Diſciple.* 2. The conſiderations which ſhew the equity of thoſe conditions required by our Saviour, the reaſons inducing him to require ſo great a meaſure of loue, as you haue heard before, equally concerne every man, and therefore there is no reaſon why we ſhould imagine that our Saviour propoſed theſe hard tearmes only to ſome few and not to all that would haue any intereſt in him.

The conditions of ſalvation equally concerne all.

him. 3. Contempt of life in cõparison of a communion with Christ is most vniversally requisite in all sorts of men. 1. Because the Church never enioyes such a calme, but a terrible storme may vnexpectedly dash it away, and therefore there is no man though borne in the most peaceable time of the Gospell, but ere the glasse of his life be runne out, he may be overtaken with a fiery triall. 2. Yea there is no professour of the Gospell, though hee liue and dye during the publike tranquillity of it, yet he may privatly bee brought to that plunge, that hee must either hazard his life, or else in some fearefull, horrible manes against his conscience dishonour Christ Iesus. 3. Many may take away our liues which cannot take away our other contentments, as Popish Assascinats haue depriued Kings of their liues when they could

could not of their kingdomes. It is certaine that whosoever cares not for his owne life is master of another mans, and by consequent of any mans religion that loues his life better then hee doth it. How easie were it for a Ruffian that had no religion of his owne, to pull such a one into a corner & with a naked blade to make him forsweare his religion, as often as he pleased, yea if the tricke were in vse, such a one might be robbed of his religion vpon the high way, seeing any man that were so disposed with a Pistoll at his breast might make him deliuer vp his faith with as much hast as his purse.

3 It may be replied, if every follower must loue him more thē his owne life, then it seemes that the weakest Christian, if indeed a Christian must loue him as much as the most renowned Apostles,

seeing

ſeeing the beſt of them all could loue him no more then ſo, for *greater loue then this hath no man then that he lay downe his life for his friend*, witneſſe Chriſt Ieſus himſelfe, *Iohn* 15. 13. It ſeemes likewiſe that all muſt haue an equall portion of faith; both which conſequencies palpably contradict, both Scripture and experience. I anſwer firſt without queſtion all that ſhall bee ſaued muſt be ſaued by the ſame faith, *viz:* by faith of the ſame nature, though not in the ſame quantitie. Now that which breeds the miſtake in this obiection, is a conceit that to loue Chriſt more then our liues proceeds not from the nature of ſauing faith ſimply conſidered, but from ſome eminent degree of it, which conceipt is erroneous. For it is very obſervable, that the nature of faith, if true and ſaving be the degree of it never ſo ſmal, neceſſarily

ceſſarily includes thus much: it being an aſſent vnto all Scripture revelations, eſpecially vnto the Goſpell promiſes, as moſt true & good in themſelues, & far better in the choice then any profits or pleaſures in the world, yea then life or whatſoever may ſweeten it vnto vs. Whence an incomparable writer of our owne, who hath dived as profoundly into the nature of jnſtifying faith, hath weaued the words of David *Pſ. 63. Thy louing kindneſſe is better then life*, into his compleat definitiō of that faith whereby the juſt doe liue. 2. Though all the Diſciples of Chriſt muſt aſſent to ſo much by their faith, and expreſſe, if need be, ſo much by their loue, yet according as thoſe taſtes and reliſhes of heaven imprinted in their ſoule by the ſpirit, vpon which the aſſent of faith, and fervency of loue are grounded are

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more or leſſe liuely and pleaſant, the faith & loue of Chriſtians admit ſundry degrees & meaſures: but not properly in regard of their eſteeme of the obiect, (for all) as I haue ſhewed, muſt eſteem it better then life, but in reſpect of the radication and ſetling of this eſteeme in themſelues: ſo that howſoeuer all faithfull Chriſtians iudge and eſteeme their hopes by Chriſt to be better then life, yet they may be more or leſs in their iudgement, and thoſe apprehenſions which cauſe this eſteem may be more or leſſe cleer and diſtinct. 3ly It is true, that to dye for the profeſſion of Chriſt is the greateſt poſſible expreſſion of loue vnto him, for the matter of it there may be great diuerſity, and accordingly by ſeuerall degrees of faith, and loue may bee expreſſed by it. Amongſt ſo many thouſands as haue been crowned

with

with martyrdome in Primitiue & latter times, no doubt but there was infinite variety of degrees of faith and loue, all which had but one common expreſſiõ for the matter; but for the manner of it, ſome laid downe their liues more then cheerefully & triumphantly reioycing that it was giuen to them, not only to beleeue, but alſo to ſuffer: others with more deliberation, ſtaggering, and reluctancy: ſome with *Peter* denyed Chriſt divers times before they would dye for him, recanted, abjured, and runne through a hundred baſe ſights before they would come to the ſtake, others behaued themſelues more honorably and heroically, and being glad of ſuch ſpeedy convayance to heauen died with a kinde of Angelicall Majeſtie.

To draw towards a concluſion: if any honeſt tender heart, which

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vſes to tremble at the word, and to mourne for its owne infirmities, bee brought into dumps by this doctrine, cauſing it to think thus with it ſelfe; if every one that loues Chriſt to any purpoſe muſt loue him better then life, & be able to dye for him, then ſure all my loue vnto him is nothing worth. When I am in my beſt moods his louing kindnes is dearer vnto me then thouſands of gold and ſiluer, and I am of *Davids* minde that its is *better then life*, but yet if my life were in queſtion for it, I know not what would become of mee, ſure I ſhould never hold out but flinch moſt ſhamefully. For comfort & direction vnto ſuch a ſoule I commend theſe cõſiderations. 1. This feare of flinching is a good ſigne, that thou wouldſt not flinch for feare: you knowe what *Peters* loud proteſtation (*though all men*

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forſake thee yet will not I) came to not long after, you know the ſtery of Dr *Pendleton*, or you may read it in Mr *Fox*, vnleſſe thy life were exceeding deare vnto thee, it would bee no ſuch great teſtimony of thy loue vnto him, to part with it for his ſake; vnleſſe death were very terrible, Martyrdome would not bee either ſuch an acceptable ſacrifice vnto God, or glorious wonder amongſt men. To feare martyrdome, yea and to pray againſt it with ſubmiſſion vnto Gods will, is warranted by our Saviours owne example, when hee prayed ſo earneſtly, that if it were poſſible the Cup might paſſe away from him, but ſtill with ſubmiſſion vnto his Fathers pleaſure. That place cõcerning our Saviour, *Heb.* 5, 7. is very remarkable, *Who in the daies of his fleſh, when hee had offered vp prayers and ſupplications, with*

ſtrong

ſtrong crying and teares vnto him, that was able to ſaue him from death, and was heard in that hee feared. I ſtand not vpō the words in that *he feared*, for indeed the conſtruction of the words ἀπὸ τῆς εὐλαβείας, is very vncertaine, that which I eſpecially note, is, that it is ſaid here, our Saviour *was heard* how was he heard? Marke how, and thence will ſpring a ſecond branch of comfort. His Father *heard him*, not in remouing the Cup from him, but in ſtrengthning him to drinke it with victory: ſo art thou ſure to be heard, if thou prayeſt as he did: either the Cup ſhall be remoued from thee, or ſweetned vnto thee. Remember withall, that God is never more for vs, then when wee are moſt for him, that his glory lies at ſtake as well as thy life, and that hee is more curious of that, then thou canſt be of this. *God is faith-*

full

full who will not ſuffer vs to bee tempted aboue that we are able; but will with the temptation alſo make away to eſcape that we may be able to beare it. 1. *Cor* 10.13. Remember that thy Saviour hath had experience of all the amazements and horrours of death when he ſuffered it for thee, and therefore cannot forget, both to pitty & ſuccour them when thou art to ſuffer it for him: *for in that he himſelfe hath ſuffered being tempted he is able to ſuccour them that are tempted,* as the Apoſtle ſweetly infers, *Heb.* 2.18.

Laſtly, let me commend this caution vnto the trembling ſoule; Anxious diſtruſtfull care for the future in matters of the ſoule, is more diſhonourable and diſpleaſing vnto God, then in matters of the body. Remember therefore thy Saviours advice, *care not for to morrow, let that care for it ſelfe.* Afflict not thy ſelfe with ſuch ſad ſuppoſalls, what if Queene *Maries* daies ſhould come againe; what if I ſhould be brought before ſuch a fellow as *Bonner*, Remember thy Saviours reaſon for his advice; *ſufficient for the day is the evill thereof.* Which as it is

too

too true for matters of this life, so it is much more true in busineſſe of our ſpirituall life. If thou art indeed entred into a covenant with God, if thou haſt ſeriouſly and adviſedly reſolved to liue the reſt of thy time in the fleſh by the faith of the ſonne of God who hath loued thee and giuen himſelfe for thee, if thou art indeed one who knows what an infinite, endleſſe, vnwearied diligence is required to a conſtant, cloſe walking with God, why then; thou haſt every day, every houre, omiſſions and commiſſions to looke vnto, thou haſt continuall ſwarmes of thoughts, words, and actions moſt warily, and preciſely to watch over, thou muſt tread every ſteppe as nicely and gingerly, as if thou wenteſt amongſt ſnares, and walkedſt vpon pinnacles, thou muſt ever and anon chaine vp thy beloued affections ſhorter, & deale roughly with thoſe luſts, which perhaps are as deare vnto thee as thy life. What haſt thou thus much buſineſſe every day; and haſt thou time to make ſuppoſitions for the future, & to torment thy ſelfe with preſages? *Let to mor-*

row

row care for it ſelfe: abſtaine from fleſhly luſts which fight againſt thy ſoule & moſt dangerouſly in times of peace: ſtand vpon thy gard againſt thy ſinnes of daily incurſion, againſt ſuch temptations as are incident to thy preſent condition, in ſimplicity of heart reſigne thy ſelfe vp vnto him, that hath loued thee & giuen himſelfe for thee, and then be confident, *that neither life nor death, neither things preſent nor things to come ſhall ever be able to ſeparate thee* from him: this being moſt certaine that hee that does indeed liue by faith, hath that in him, which, if need ſhould be, will enable him to die in it and for it. But what reaſon had I then at this time to trouble mens heads with ſuch a thorny diſcourſe of Martyrdome? I anſwere. 1. The habite of Martyrdome, as I haue ſhewed, is included in the moſt fundamentall principle of Chriſtianity, loue of Chriſt better then our ſelues, ſelfe reſignation or deniall: and therefore they deſerue no anſwer but ſilence, who ſhall thinke a diſcourſe of it at any time to be harſh and vnſeaſonable. 2. As the Prophet

phet Ezechiell forewarned the Iewes, *Wee haue had mischiefe vpon mischiefe & rumor vpon rumor*, and if mischiefe and rumours continue and multiply vpon vs as fast as they haue done of late, the dayes may bee sooner vpon vs then we are aware, when there may be too much occasion to practise this point and no time to preach it. The Lord open our eyes and change our hearts, the Lord of his mercy order matters for vs, aboue all that we are able to aske or think, contrary to the cry of our sinnes, contrary to probabilitis, that the event may proue such discourses vnseasonable. Here now should follow a large application of the maine doctrine branched into divers vses, but that if God giue leaue shall ere long be the exercise of another houre.

FINIS.